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THE
MISSIONARY HERALD.

VOL. LXXVI.—JANUARY, 1880.—No. I.

THE attention of pastors and Sunday-school superintendents is called to the announcement made on the first page of the Young Peoples' Department. The *Mission Quarterly* which it is proposed to issue will contain a portion of what is prepared for young people in the *Herald*, and it is hoped that the plan suggested, by which it can be scattered among Sabbath-schools, will meet with a hearty response and will serve to kindle among them a renewed interest in the Mission School enterprise.

SINCE the recent Annual Meeting of the Board, at Syracuse, three of its corporate members have died, Rev. Gordon Hall, D. D., Rev. W. I. Buddington, D. D., and Hon. E. H. Sawyer. The cause which loses such faithful friends as these needs the quickened energies of those who are spared.

A NOTE from an Ohio pastor says: "The missionary mass meetings held in various parts of the State have been very successful. The interest in missions in Ohio is greater than at any time before. Dr. Humphrey and Missionary Sheffield did a grand work for the American Board. They won all hearts." Which State will be the first to follow the lead of Ohio?

MANY delightful letters are reaching the Mission Rooms from those whose hearts God has touched. The last *Missionary Herald* contained a suggestion that eight hundred dollars would establish eight High Schools in as many cities and towns of Eastern Turkey, and before the number could have reached many of its readers an aged clergyman, in New York, wrote engaging those schools for the coming year. Among all the openings for investment where could he find one promising more than this? A young man in Pennsylvania, who will not give his name, offers \$1,500 for the support of a missionary in Central Africa so soon as one shall be appointed, hoping to be able in years to come to maintain a missionary there. Two prominent churches, outside of New England, have increased their offerings to the Board, one, two fold, the other four-fold, while a well-known church in the Northwest has had such new interest awakened in foreign missions that its contribution is ten times that of last year. "Brethren, we do you to wit of the grace of God bestowed" on these churches and individuals.

It is a pleasant testimony to the value of Dr. Means' investigations respecting Africa, that the Royal Geographical Society, of London, has just elected him a Fellow of that honorable body.

AN excellent pastor at the West calls the collection at the Monthly Concert "the closing prayer." It might as appropriately be called the "Amen" to all the prayers. It certainly is the proper response to prayer and the best way in which men can testify that they mean what they say. And let all the people so say, Amen.

GOOD MISSIONARY ARITHMETIC. — "We have nearly *doubled* our contributions to the A. B. C. F. M. in the recent collection, and we have *quadrupled* our prayers." So writes one of the best pastors of one of the best churches from the West. A good example in the mathematical department of missions East and West.

SINCE the vote of the Board at the annual meeting to open a new mission in Central Africa, vigorous efforts have been made to find suitable pioneers for the undertaking. Arrangements are being perfected which it is hoped will result in sending forth well qualified laborers for this arduous and responsible service. The plan is to send at least two men from this country, one of them a physician, who it is hoped may be on their way to Africa early in the coming spring. It is also hoped that some Christian Zulus from our Natal mission will meet the party at Benguela and accompany it to Bihè. On the east coast of Africa, Mr. Pinkerton, of Natal, with Zulu assistants, is expected to explore and, if practicable, establish stations in the region south of the Zambesi, in the vicinity of Mount Gorongoso. Let this work, now to be taken in hand, be specially remembered in the prayers of Christians.

THE deputation appointed at the late session of the Evangelical Alliance, at Basle, to present the case of the oppressed Christians in Austria to the authorities of that Empire, have already had an audience with His Majesty, the Emperor. The deputation consisted of its President, Councillor Sarasin, and Col. Von Büren, member of the Swiss National Council, from Switzerland, Alderman McArthur, M. P., and the Hon. and Rev. Mr. Bligh, from England, and Rev. Dr. Fisch, from Paris. The Emperor received the deputation in the most gracious manner, and after listening attentively to their statements, and receiving from them a memorial addressed to His Majesty by the deputation, as well as the petition of the oppressed Christians in Bohemia, addressed to the Evangelical Alliance, he gave such friendly expression to his purpose to have the case investigated that the deputation came away with the feeling that His Majesty could not have said more than he did, or given more convincing proof of his well-known love of justice and fatherly solicitude for the welfare of all his subjects. It is interesting in this connection to notice that a prominent political paper of Vienna, the *Deutsche Zeitung*, has taken up the defense of these persecuted brethren in Prague and vicinity. It has clearly set forth the facts in their case, and in a series of able articles has spoken fearlessly in support of the principles of religious liberty. A resume of these articles is given in the *Congregationalist* of December 10.

THE *Natal Mercury* was the first paper to make the statement that John Dunn, whom Sir Garnet Wolseley, in his settlement of Zulu affairs, made chief of one of the thirteen divisions formed out of the territory of Cetewayo, had forbidden the missionaries to reside in his domain. The *Mercury* of October 6 contains a letter from Dunn, in which he denies the truth of the report, stating that his object is "not to prohibit mission work, but to have the work carried out on a firmer and more useful system" than heretofore. What notion this renegade Englishman, who has forsaken civilization for barbarism, adopting the life and habits of the heathen Zulus, has of a "more useful system" of missions remains to be seen. But he distinctly states that those who do not submit to his authority must leave.

THE London Missionary Society has been greatly relieved in its anxiety concerning Messrs. Hore and Hutley at Ujiji, from whom nothing had been heard since last January. A telegram from Aden states that letters from these missionaries are on their way to London. The party that started with Dr. Mullens has also had a successful continuance of their journey, and have reached Mirambo's town, on their way to Lake Tanganyika.

THE English Turkish Missions' Aid Society, which within the past year has been thoroughly reorganized, has been holding meetings of much interest and power in various parts of the United Kingdom. Rev. Messrs. Herrick and Bartlett of the American Board, on their return last autumn to their fields of labor in Turkey, gave several addresses, and more recently Dr. Jessup of the American Presbyterian Board, has spoken under the auspices of the Turkish Missions' Aid Society at Liverpool, Dublin, Belfast, Glasgow, Edinburgh, Dundee, and London. At the meeting in London the Earl of Shaftesbury presided, and in his address urged that the funds of the society, which he hoped would be largely increased, be placed in the hands of the American missionaries in the East for their absolute disposal. Of these missionaries his Lordship said, "They exhibit a most marvelous combination of common sense and piety. They are invaluable men, and as long as they have been there nothing has been said against them. They are most worthy of your confidence and assistance." It certainly is a notable fact that our British brethren, in the interests of a broad Christianity, and without regard to denominational lines, should exhibit such zeal in a work which is not directly in their hands. Through the reorganized Turkish Missions' Aid Society these friends have now the opportunity of contributing effectively to the moral and religious renovation of the Turkish Empire.

THE old Hellenic spirit still lives in the East. Two children of one of our Greek helpers, just from the Marsovan seminary, bear the names of Socrates and Demosthenes. We should think the lads would stagger under these appellations, but who knows whether there may not be in them some of the wisdom and eloquence of the old Greeks! They surely need not, like some of their forefathers, worship an unknown God. We shall hope to hear good tidings from Socrates and Demosthenes.

STATISTICS OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1878-79.

MISSIONS.	When commenced.	Stations.	Out-stations.	AMERICAN LABORERS.				NATIVE LABORERS.					Total of Laborers.	Number of Churches.	Added on profession last year.	Whole Number of Members.	Training Schools and Seminaries.	Pupils in Training Schools and Seminaries.	Station Classes.	Pupils in Station Classes.	Boarding-schools for Girls.	Pupils in Boarding-schools for Girls.	Other adults under Instruction.	Common Schools.	Pupils in Common Schools.	Whole Number under Instruction.
				Ordnained Missionaries.	Of whom are Physicians.	Physicians not ordnained.	Other Males.	Females.	Total from the United States.	Native Pastors.	Native Preachers and Catechists.	Native Teachers.														
Zulu Mission	1835	8	11	8	1	1	1	2	5	21	31	7	18	15	18	630	1	48	1	3	2	56	1	24	750	846
European Turkey	1858	4	12	10	1	1	1	3	13	13	43	28	3	5	28	214	1	88	1	9	3	35	483	750	61	
Western Turkey	1826	7	85	24	1	1	1	17	35	43	43	104	8	28	104	1,691	4	99	1	9	310	70	100	3,958	4,688	
Central Turkey	1847	2	37	7	1	1	1	13	20	60	4	122	27	122	2,011	2	73	1	4	55	118	128	168	2,420	2,618	
Eastern Turkey	1836	4	106	14	1	1	1	35	117	24	199	302	32	104	1,862	5	147	1	4	100	113	128	3,630	3,895		
Mahratta	1813	6	55	10	1	1	1	11	22	4	52	43	113	23	169	1,127	1	12	1	100	113	128	487	939		
Madrata	1834	1	109	12	1	1	1	16	28	18	117	154	304	33	483	2,255	1	58	4	147	5	159	288	2,618	3,022	
Ceylon	1816	7	17	5	1	1	1	7	18	27	69	82	13	86	886	2	67	1	2	93	2	93	288	135	7,865	8,253
Poochow	1847	3	18	5	1	1	1	2	9	8	41	57	11	19	197	1	15	1	1	1	29	1	5	60	104	
North China	1854	5	15	12	1	1	1	6	10	10	16	47	14	103	456	1	5	1	25	1	24	7	2	28	89	
Japan	1869	4	14	15	2	1	1	4	12	12	31	79	14	114	434	1	127	1	8	3	91	1	1	1,500	1,545	
Micronesia	1852	4	28	6	1	1	1	22	15	34	48	36	500	1,918	2	45	1	1	1	1	1	1	1	1	226	
Western Mexico	1872	1	3	3	1	1	1	6	6	12	1	1	135	1	1	1	1	1	1	1	1	1	1	1	1	119
Spain	1872	2	3	2	1	1	1	3	5	2	10	14	3	47	176	1	1	1	1	1	1	1	1	1	1	119
Austria	1872	3	3	3	1	1	1	5	3	8	14	1	1	1	1	1	1	1	1	1	1	1	1	1	1	119
Dakotas	1835	4	9	4	1	1	1	5	3	8	14	1	1	1	1	1	1	1	1	1	1	1	1	1	1	530
North Pacific Institute	1872	1	1	1	1	1	1	1	7	1	15	34	8	43	599	1	19	1	2	79	1	2	4	432	530	
Total	-	75	598	143	7	5	222	132	300	516	223	1,171	1,546	261	2,034	15,125	23	725	7	193	34	1,202	768	626	24,042	26,030

Some numbers, in a few of the mission fields, have been partly estimated, owing to defective returns.

1 The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

2 Including Hawaiians.

3 Not including those still supported at the Sandwich Islands.

THE MISSIONARY HERALD. — 1880.

THIS issue of the *Missionary Herald* comes to its readers in changed form and dress. Large as is the number of these readers, the officers of the American Board could wish, in the interest of the great work they have in hand, that this number could be multiplied four-fold. The recent policy of the Board has been to reduce, as far as possible, the number of agents in its employ, depending chiefly on publications and upon the pastors to keep the churches informed concerning the progress and needs of the great foreign missionary enterprise. Many pastors have faithfully and energetically attended to their duty in this matter. More and more are they doing so. Yet this is not enough. No pastor can keep his people informed concerning the movements of Christ's kingdom in foreign lands unless he calls to his help the printed page which records these movements. The secret of the little interest in missions is the little knowledge had about them. Once secure a diffusion of information concerning such a work as the American Board is now conducting in its various missions, and as sure as day follows night would there result a vast increase of sympathy and prayer and Christian benevolence, all flowing out towards the lands which yet wait for more of gospel light.

Not for the sake, therefore, of the magazine, which is the organ of the Board, but to secure such a diffusion of knowledge as will awaken and sustain a deeper interest in the extension of Christ's kingdom abroad, do the officers and Prudential Committee of the Board desire a wider circulation of the *Missionary Herald*. Even in these days, when there is so much to be read, can it be thought too much that each Christian family take one magazine which is solely devoted to the work our churches are doing among the heathen in all the world?

The venerable Dr. Bacon recently said to ministers, "Whatever else you neglect, do not neglect to keep yourselves and your people informed about the progress of the kingdom of God." The same thought may be addressed to every disciple, Whatever else you neglect, you cannot afford to be uninformed about the work which Christ, through his people, is carrying forward for the subjection of the world to Himself. It must be at the peril of his own spiritual development that any Christian fails to learn about, and so identify himself with, the progress of God's kingdom among the nations.

The *Missionary Herald* will secure to those who read its monthly issues an intelligent apprehension of Christian efforts in foreign lands. In view of many and warm commendations recently received from pastors and laymen in every part of the country, as well as from foreign lands, it is believed that no reasonable complaint can be made that it does not well serve the purpose of a missionary magazine. This appeal, therefore, goes out from these Mission Rooms to pastors and to all friends of missions, connected with our churches, to aid in efforts now making to secure a wider reading of the monthly issues of this magazine. In no way could they so readily contribute to the development of the spirit of missions, which is the spirit of Christ. It would invigorate the churches at home. It would multiply churches abroad.

A FEW FIGURES.

DURING five years, from 1873 to 1878, the regular donations to the American Board, including what was received from the three Woman's Boards, and excluding special offerings for debt, averaged, in round numbers, \$352,000. Last year, 1878-79, they declined nineteen per cent., amounting to only \$284,000. The several States which shared in this decline are as follows: Illinois fell behind one per cent.; New Jersey, two; Iowa, ten; Rhode Island, eleven; Ohio, twelve; New York, seventeen; Maine, seventeen; New Hampshire, eighteen; Connecticut, eighteen; Massachusetts, twenty-three; Vermont, twenty-five; Missouri, thirty-three; District of Columbia, forty; Pennsylvania, fifty. Indiana, Wisconsin, Kansas, Nebraska, and Colorado all made a slight advance. Michigan advanced ten per cent.; Minnesota, twenty; Canada and Foreign Lands, twenty-five; California, thirty. The decline in the New England States, as a whole, was about twenty-one per cent. — in round numbers, from \$267,000 to \$210,000.

As the Board at the last annual meeting instructed the Prudential Committee to look to regular donations from the churches during the present financial year for not less than \$400,000, this calls for an average advance, all over the field, of about twenty per cent. beyond the average for the five years alluded to, or about forty per cent. beyond the donations of last year.

Apportioning this amount among the several States, relatively to what they have hitherto been accustomed to contribute, we must look, during the present year, 1879-80, for about the following sums as compared with 1878-79. To Maine we must look for an advance from \$9,000 to \$13,000; to New Hampshire from \$9,500 to \$14,000; to Vermont from \$13,500 to \$20,000; to Massachusetts from \$118,000 to \$170,000; to Rhode Island from \$11,000 to \$15,000; to Connecticut from \$48,000 to \$68,000. This will be asking of New England as a whole an advance from \$210,000 to \$300,000. Outside of New England, we look to New York for an advance from \$22,000 to \$30,000; to Ohio from \$8,600 to \$12,000; and to the remaining Middle, and to the Southern, States, for about \$10,000. From the Northwestern States we shall expect about \$50,000, Illinois leading the way with \$20,000, Michigan following on with \$8,000, Wisconsin with \$7,000, Iowa with \$6,000, Minnesota with \$4,000, Missouri with \$1,500, Indiana with \$800, Kansas, Nebraska, Dakota, and the rest with about \$1,500. California, Oregon, and the Pacific coast may be pretty safely trusted for about \$6,000, if the advance of last year is significant of the same for the future.

Should the above-named programme be substantially carried out, our regular donations will be restored in amount to what they were six years ago when the decline, which during these years has aggregated over \$100,000, began. With indications of returning prosperity in the business world, with such peculiar occasion as is ours for thanksgiving for signal divine interposition during the past year, and with such splendid prospects as now open for a permanent advance in our educational and evangelistic work abroad, may we not reasonably expect a marked advance in the regular donations from the churches at home?

HOW IS THE MONEY SPENT?

UPON an average, ninety-four per cent. of all the contributions and legacies given to the treasury of the American Board is distributed among the several missions, according to the extent and necessity of the work most economically adjusted. Three per cent. is expended in the important department of communicating missionary intelligence to our constituency at home, through the distribution of the monthly *Herald* and other missionary documents, and through the work of our two faithful district secretaries, one stationed at New York and one at Chicago. All other expense, including the grave financial administration annually of over half a million of dollars, extending around the world, including, also, a very large correspondence with the missionaries abroad and the churches at home, is included in the remaining three per cent. As far as is known not a dollar has ever been lost of the benefactions of the churches to the American Board by the mal-administration of funds.

It may be interesting to donors to know in what proportion their gifts, at the present time, are distributed among the several missionary fields. The following was nearly the distribution for the last financial year, 1878-79. Whoever contributed \$100 into the general treasury of the Board had the pleasure of giving to the missionary work in

Western Turkey	\$15.25	Ceylon	\$3.50
Japan	10.25	South Africa	3.25
Madura	9.00	Micronesia	3.00
Eastern Turkey	8.50	Dakota Indian Mission	2.50
Northern China	8.00	Austria	2.50
Western India	7.50	Spain	1.25
European Turkey	7.00	Mexico	1.25
Central Turkey	6.25	Sandwich Islands	1.00
Foochow District, China	4.00		

A pretty broad and grand investment this, reaching round the world, including evangelistic work in all its departments of missionary exploration, church extension, assisting feeble churches, grants in aid to native missionary societies, church building, publication and circulation of books, medical dispensaries and other medical service, the education and training of children and youth, as well as of native teachers and preachers and pastors; all carried on harmoniously and economically under one administration.

THE SMYRNA REST AND COFFEE-ROOM.

BY MISS M. A. WEST, OF SMYRNA.

COME with me, dear friends, and look into this new place consecrated to the service of Christ, and already used by him in winning many souls to learn the Way of Life.

It is a sultry summer evening; the heat of the densely-crowded town, with its close, narrow streets, has drawn the multitudes of both sexes, and all races and

classes to the beautiful seaside. Glittering saloons and wine-shops, with all the allurements of music and dancing, line the gay esplanade, and greet the promenaders at every step, and the sound of merry-making will not cease till long past the midnight hour.

But as they pass the imposing buildings that have lately arisen, as by magic, attention is arrested, and many pause to gaze upon a scene unlike anything before known in the East. The three great doors of a lofty and noble room stand widely open. Over the center arch is inscribed, in English, "The Smyrna Rest," and over the others, in Greek, "Coffee-Room" and "Reading-Room." The scene within is a very picturesque and lively one. Groups of men and lads, of various nationalities, are seated at the tables taking their cups of genuine English tea, or refreshing coffee, cocoa, etc., and many are quietly poring over the books and papers with which they are supplied, or earnestly discussing the truths they have read. In the background, behind the counter, is the faithful native "manager" presiding over his "gas-stove" with its supplies, ever on the alert to attend to the wants of the customers who keep the two waiters busy. The bright pictures of Scripture scenes, the texts, mottoes in colors and tasteful framing, in Greek, French, Italian, German, and English, the "rolls" and "wall-papers" in a variety of languages, with the brackets holding pots of flowers or drooping vines, adorn the walls on every side. One hears the cheerful ticking of the handsome clock, and the hum of conversation mingling with the sweet tones of the organ, and it may be, now and then, the subdued singing of the Moody and Sankey hymns by a little party of British or American officers and sailors from a vessel just in port. The lady superintendent, whose gentle presence and dignity give tone and character to the surroundings, occasionally leaves her retired corner behind the screen, to converse in French or English with some one in whose welfare she is specially interested, and the substantial figure of our good Bible-woman, with motherly-beaming face, flits here and there, giving a kind word or look or leaflet to each, so making every one feel restful and *at home*.

Opposite the entrance is a large and beautiful scroll, in English, with red and black lettering, which elicits general admiration, and even imitation, for this and other pictured lessons on the walls have been copied for home use by not a few, — and many a passer-by upon the shore lingers to read the glorious ascription of praise: "UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, TO HIM BE GLORY AND DOMINION FOR EVER AND EVER. AMEN."

That tells the story! There is, at last, one place on the quay in Smyrna where Jesus is the recognized Lord and Master: where he reigns as king Supreme. Thank God, for "this is the Lord's work, and it is marvelous in our eyes." A superior Greek gentleman drops in to see the place of which he has heard so much. After looking around upon the tasteful and elevating embellishments; scanning critically the Nicene Creed in large Greek characters suspended upon the wall, and the "Welcome" to the rest and refreshment fully accorded to all, looking into the various corners, and taking a general survey, bewildered and amazed he turns to Mother J., and inquires, in English, "What is the *meaning* of this room?" And she quickly answers, "*Just to save souls!*"

Yes; that is the aim, and nothing less. A center of life and light in this

semi-European city, which has taken Paris, the Vanity Fair of the world, for its model. A meeting and a working place for Christians and missionaries from this and other lands. And certainly, every opportunity is afforded for reaching the masses of every nationality, who are thus attracted and drawn within the circle of Christian influence.

The quiet morning hours find many a one who turns aside to come in hither and study the Word of God. On Saturdays, numbers of Jews, and even Jewesses, frequent the place, and much time is spent in reading and discussing the Scriptures.

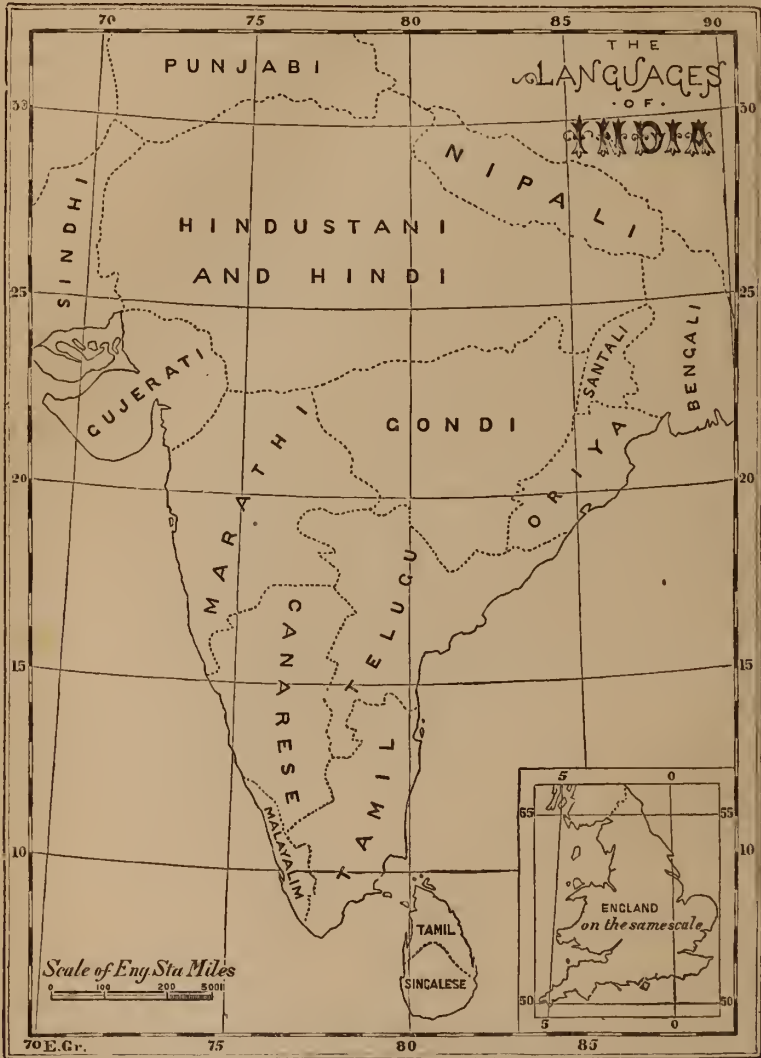
About thirty shoe-blacks, mostly Jewish lads, are in the habit of coming every day for rest and refreshment when their "shining" is done? And it is very pleasant to see them studying the Bibles, or talking over what they have read. Several priests have been in to read, and one Moslem priest, from a distant town, spent hours, one day, in studying the Turkish Scriptures. Bibles have been called for in eighteen languages, and many wish to purchase. A case of Bibles and Testaments for sale has been placed in the part screened off for a reading-room, and, with the leading native and foreign journals in various languages on file, and many good books for reading and reference, it is believed that the better class of merchants and business men will be attracted. From the public opening of the room several months ago, preaching services have been conducted for an hour each Sunday evening. After the first sermon in Turkish by a native preacher, attended by crowds who could not obtain entrance, the glass doors—which, singularly, were placed outside the iron shutters—were all broken into at night by the emissaries of Satan. This, however, resulted in good instead of harm to the cause. Many new friends were brought out; the British and American consuls took active measures to prevent a recurrence of the same, and no disturbance has since taken place.

We believe that the precious seed of the kingdom, sown broadcast by our good Bible-woman during the winter and spring, have prepared the way of the Lord in Smyrna. Will not Christians at home, who "tarry by the stuff," remember, especially at this time, those who are waging this warfare against the powers of darkness?

THE LANGUAGES OF INDIA.

THE accompanying map indicates only the principal languages of India proper, not including the regions north and east of Hindostan. Throughout all East India, with a population of two hundred and forty millions, there are said to be in use five hundred and thirty-nine different languages or dialects, so that there is, on an average, more than one dialect to each half million people. There are, however, several prominent vernaculars which are chiefly in use in missionary operations now carried on in that land. The Hindi language is spoken by one hundred millions of people, a dialect of it, the Hindustani, being the language of the Mohammedans of all India. In the Lower Provinces of Bengal, with a population of about thirty-four millions, the Bengali is spoken. After these two there follow the Marathi, Telugu, Tamil, and Punjabi, each spoken by from fourteen to sixteen millions of souls. The missions of the

American Board in India are confined to the Marathi and the Tamil speaking people. The Marathi is in use in the southern portion of the Bombay Presidency, although the language of the Parsees, the Gujerati, is used in commerce in and about Bombay. The Tamil, spoken at Madras and throughout the



Madura district, is also the language of Jaffna and Northern Ceylon. The Missions of our Board in India, using only the Tamil and the Marathi, attempt to reach only one eighth of its population. Other boards are vigorously laboring in other parts of the Empire, and the Christian Vernacular Education Society has published a Christian literature in all but one or two of the languages represented on the accompanying map, while in many of these districts it has colporters, schools, and training institutions. When will these Babel-tongues of India learn to use the language of the Kingdom of Heaven?

MISSIONARY EXPLORATION.

BY REV. A. C. THOMPSON, D. D.

THE AMERICAN BOARD have made it one of the express and standing duties of their Prudential Committee "To cause the more inviting fields for missionary enterprise to be explored, if necessary." The practice of making such explorations began more than fifty years ago. In 1824 Dr. John C. Brigham, afterwards Secretary of the American Bible Society, crossed the continent of South America from Buenos Ayres to the Pacific, inquiring into the condition of the Araucanian Indians, visiting Chili and Peru, and returning by way of Mexico to the United States. A few years later (1829) Dr. Anderson, accompanied by Dr. Eli Smith, visited the Morea and the Grecian Islands; while at nearly the same time, Rev. Jonathan S. Green of the Sandwich Islands explored our Northwestern coast from Norfolk Sound to California, and the Rev. Isaac Bird spent four months for a similar purpose in the Barbary States on the Northern Coast of Africa. One year later (1830) David Abeel of the China Mission, under instructions from the Missionary Rooms, sailed on a voyage of exploration among the Islands of Southwestern Asia. Eighteen hundred and thirty-three records two expeditions, that of Messrs. Smith and Dwight to the Nestorians, and that of Messrs. Arms and Coan to Eastern Patagonia. Lyman and Munson were carrying out their directions to explore the Indian Archipelago, when they fell by the hands of Battas in Sumatra (1834); and at the same time Spaulding paid a visit to the Peninsula of India, which led to our Madura Mission. Scarcely another twelvemonth had gone by when Messrs. D. Kenson and Arms made an exploring visit to Borneo and neighboring islands (1835); Samuel Parker began his protracted investigation beyond the Rocky Mountains (1835-37), and before he had finished, Mr. Merrick had entered (1836) on a mission of inquiry among the Mohammedans of Persia. Later (1839), Dr. Grant paid his memorable visit to the Independent Nestorians. Not less than twelve such exploring tours in former years are on record, some of which resulted in new missions, and some in preventing costly attempts at commencing missions which would probably have proved unsuccessful.

At the present time, so far as relates to evangelistic openings, the readiest preliminary exploration of Central Africa can be made in Europe. Missionary Boards, Geographical Societies, and commercial enterprises, having their centers in Great Britain, Germany, Belgium, France, Italy, and Portugal, are pushing toward the interior from various quarters. Every week adds to the stock of valuable information at London, Edinburgh, Brussels, Paris, Berlin, Milan, or Lisbon — information not always published, and which can be obtained only by personal inquiries, while in some instances that which is of decisive value is not likely to appear seasonably in print. Much inquiry and precaution were demanded in regard to a region whose interior was, till thirty years ago, almost as little known to the civilized world as was our own continent before the days of Columbus. Till 1850 that vast equatorial Interior, teeming with human beings, with noble streams, broad lakes, and luxuriant vegetation, had immemorably been put down as a desert — without water, without a tree, without an in-

habitant. Christendom is now becoming undeceived. A new world is opened. Portions of it seem to be afflicted with worse than Egyptian plagues; we hear of extensive marshes not less pestilential than the Sunderbunds of the Ganges. For the American Board to enter blindly and without careful previous investigation, would not have been trusting but tempting Providence; and might have proved as costly an imprudence as it was for General Braddock, without sending forward scouts, to move on into the jaws of defeat and death. Yet even in the most malarial quarters may already be found the palm-oil merchant, the elephant-hunter, and the slave-trader. But the paucity of Christian laborers, and the value placed upon our consecrated sons and daughters, require great prudence in the selection of a field for the initial experiment, which may, however, become a base for well directed advance. So far as yet appears, the great plateau of Bihè, five thousand feet above the level of the Atlantic, not difficult of access, healthful, populous, a great radiating center, and where no other missionary Board contemplates an entrance, invites our approach. Fathers and mothers who have been training sons for the Master's service in the heart of the Dark Continent may rest assured that no pains will be spared to secure for our first heralds the best unoccupied vantage ground that can be found. To whom shall be accorded the honor of pioneers? "How beautiful upon thy mountains, O Africa, will be the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"

MISSIONARIES OF THE A. B. C. F. M.

THE following list presents the names of Missionaries now in connection with the Board, in the field or expecting to return. The names, under each mission, are arranged alphabetically, and the station with which each person is connected is given.

Zulu Mission.

Bridgman, Rev. Henry M., Umzumbi.
 Bridgman, Mrs. Laura B., Umzumbi.
 Day, Miss Laura A., Amanzimtote.
 Edwards, Mrs. Mary K., Inanda.
 Hance, Miss Gertrude R., Umvoti.
 Ireland, Rev. William, Amanzimtote,
 Ireland, Mrs. R. O., Amanzimtote.
 Kilbon, Rev. Charles W., Amanzimtote.
 Kilbon, Mrs. Mary B., Amanzimtote.
 Morris, Miss Fannie M., Inanda.
 Pinkerton, Rev. Myron W., Indunduma.
 Pinkerton, Mrs. Laura M., Indunduma.
 Pinkerton, Miss Mary E., Umzumbi,
 Pixley, Rev. Stephen C., Inanda.
 Pixley, Mrs. Louisa, Inanda.
 Price, Miss Martha E., Inanda.
 Robbins, Rev. Elijah, Amanzimtote.
 Robbins, Mrs. Addie B., Amanzimtote.
 Rood, Rev. David, Umvoti.
 Rood, Mrs. Alzina V., Umvoti.
 Tyler, Rev. Josiah, Umzunduzi.
 Tyler, Mrs. Susan W., Umzunduzi.

European Turkey Mission.

Baird, Rev. J. W., Monastir.
 Baird, Mrs. Ellen R., Monastir.
 Belden, Rev. William H., Constantinople.
 Belden, Mrs. Ellen H., Constantinople.
 Bond, Rev. Lewis, Jr., Philippopolis.
 Bond, Mrs. Fannie G., Philippopolis.
 Byington, Rev. Theodore L., D. D., Constantinople.
 Byington, Mrs. Margaret E., Constantinople.
 Clarke, Rev. James F., Samokov.
 Clarke, Mrs. Isabella G., Samokov.
 House, Rev. J. Henry, Samokov.
 House, Mrs. Addie S., Samokov.
 Jenney, Rev. Edward W., Monastir.
 Jenney, Mrs. Kate M., Monastir.
 Locke, Rev. William E., Samokov.
 Locke, Mrs. Zoe A. M., Samokov.
 Maltbie, Miss Esther T., Samokov.
 Marsh, Rev. George D., Philippopolis.
 Marsh, Mrs. Ursula C., Philippopolis.
 Riggs, Rev. Elias, D. D., LL. D., Constantinople.
 Riggs, Mrs. Martha J., Constantinople.

Stone, Miss Ellen M., Samokov.

Western Turkey Mission.

Baldwin, Rev. Theodore A., Constantinople.
 Baldwin, Mrs. Matilda J., Constantinople.
 Barrows, Rev. J. O., Constantinople.
 Barrows, Mrs. Clara S., Constantinople.
 Bartlett, Rev. Lyman, Cesarea.
 Bartlett, Mrs. Cornelia C., Cesarea.
 Bliss, Rev. Edwin E., D. D., Constantinople.
 Bliss, Mrs. Isabella H., Constantinople.
 Bowen, Rev. Marcellus, Manisa.
 Bowen, Mrs. Flora P., Manisa.
 Brooks, Rev. Charles H., Constantinople.
 Brooks, Mrs. Fanny W., Constantinople.
 Chamberlin, Miss Laura B., Sivas.
 Closson, Miss Sarah A., Cesarea.
 Crawford, Rev. Lyndon S., Manisa.
 Crawford, Mrs. Susan V., Manisa.
 Cull, Miss Phœbe L., Manisa.
 Davis, Myron J., M. D., Sivas.
 Davis, Mrs. Isabella C., Sivas.
 Dwight, Mr. H. O., Constantinople.
 Dwight, Mrs. Ardelle M., Constantinople.
 Farnham, Miss Laura, Nicomedia.
 Farnsworth, Rev. Wilson A., D. D., Cesarea.
 Farnsworth, Mrs. Caroline E., Cesarea.
 Fowle, Rev. James L., Cesarea.
 Fowle, Mrs. Caroline P., Cesarea.
 Fritcher, Miss Eliza, Marsovan.
 Gleason, Miss Martha J., Constantinople.
 Greene, Rev. Joseph K., Constantinople.
 Greene, Mrs. Elizabeth A., Constantinople.
 Hamlin, Miss Clara H., Constantinople.
 Herrick, Rev. George F., Marsovan.
 Herrick, Mrs. Helen M., Marsovan.
 Hitchcock, Rev. Milan H., Constantinople.
 Hitchcock, Mrs. Lucy A., Constantinople.
 Hubbard, Rev. A. W., Sivas.
 Hubbard, Mrs. Emina R., Sivas.
 Lawrence, Miss Clara D., Manisa.
 Leonard, Rev. Julius Y., Marsovan.
 Leonard, Mrs. Amelia A., Marsovan.
 Parsons, Rev. Justin W., Nicomedia.
 Parsons, Mrs. Catharine, Nicomedia.
 Parsons, Miss Electa C., Nicomedia.
 Parsons, Miss Ellen C., Constantinople.
 Patrick, Miss Mary M., Constantinople.
 Perry, Rev. Henry T., Sivas.
 Perry, Mrs. Jennie H., Sivas.
 Pettibone, Rev. I. Fayette, Constantinople.
 Pierce, Rev. John Edwin, Nicomedia.
 Pierce, Mrs. Lizzie A., Nicomedia.
 Powers, Mrs. Hattie G., Manisa.
 Rappleye, Miss Julia A., Broosa.
 Richardson, Rev. Sanford, Broosa.
 Richardson, Mrs. Rhoda A., Broosa.
 Riggs, Rev. Edward, Marsovan.
 Riggs, Mrs. Sarah H., Marsovan.

Schneider, Mrs. Susan M., Constantinople.
 Smith, Rev. John F., Marsovan.
 Smith, Mrs. Laura E., Marsovan.
 Staver, Rev. Daniel, Cesarea.
 Staver, Mrs. Abbie S., Cesarea.
 Tracy, Rev. Charles C., Marsovan.
 Tracy, Mrs. Myra P., Marsovan.
 Washburn, Miss Fannie E., Marsovan.
 West, Miss Maria A., Smyrna.
 Williams, Mrs. C. P., Constantinople.
 Williams, Miss Cornelia P., Constantinople.
 Wood, Rev. George W., D. D., Constantinople.
 Wood, Mrs. Sarah A. H., Constantinople.

Central Turkey Mission.

Adams, Rev. L. H., Aintab.
 Adams, Mrs. Nancy D., Aintab.
 Bingham, Miss Grace, Aintab.
 Christie, Rev. Thomas D., Marash.
 Christie, Mrs. Carmelite B., Marash.
 Coffing, Mrs. J. L., Hadjin.
 Fuller, Rev. Americus, Aintab.
 Fuller, Mrs. Amelia D., Aintab.
 Hollister, Miss Mary G., Aintab.
 Marden, Rev. Henry, Marash.
 Montgomery, Rev. Giles F., Marash.
 Montgomery, Mrs. Emily R., Marash.
 Pierce, Miss Ellen M., Aintab.
 Proctor, Miss Myra A., Aintab.
 Sanders, Rev. Charles S., Aintab.
 Shattuck, Miss Corinna, Aintab.
 Spencer, Miss Charlotte D., Hadjin.
 Trowbridge, Rev. T. C., Aintab.
 Trowbridge, Mrs. Margaret R., Aintab.

Eastern Turkey Mission.

Allen, Rev. O. P., Harpoot.
 Allen, Mrs. Caroline R., Harpoot.
 Andrus, Rev. A. N., Mardin.
 Andrus, Mrs. Olive L., Mardin.
 Barnum, Rev. Herman N., D. D., Harpoot.
 Barnum, Mrs. Mary E., Harpoot.
 Barnum, Rev. Henry S., Van.
 Barnum, Mrs. Helen P., Van.
 Bliss, Miss Mary F., Erzroom.
 Browne, Rev. John K., Harpoot.
 Browne, Mrs. Leila, Harpoot.
 Bush, Miss Caroline E., Harpoot.
 Chambers, Rev. Robert, Erzroom.
 Chambers, Mrs. Elizabeth L., Erzroom.
 Chambers, Rev. William N., Erzroom.
 Cole, Rev. R. M., Erzroom.
 Cole, Mrs. Lizzie, Erzroom.
 Dewey, Rev. Willis C., Mardin.
 Dewey, Mrs. Seraphina S., Mardin.
 Ely, Miss Charlotte E., Bitlis.
 Ely, Miss M. A. C., Bitlis.
 Knapp, Rev. George C., Bitlis.

Knapp, Mrs. Alzina M., Bitlis.
 Parmelee, Rev. Moses P., M. D., Erzroom.
 Parmelee, Mrs. Julia F., Erzroom.
 Pratt, Miss Clarissa H., Mardin.
 Reynolds, Rev. George C., M. D., Van.
 Reynolds, Mrs. Martha W., Van.
 Scott, Rev. J. E., Van.
 Scott, Mrs. Annie E., Van.
 Sears, Miss Sarah E., Mardin.
 Seymour, Miss Hattie, Harpoot.
 Thom, Daniel M. B., M. D., Mardin.
 Thom, Mrs. L. H., Mardin.
 Van Duzee, Miss Cyrene O., Erzroom.
 Wheeler, Rev. Crosby H., Harpoot.
 Wheeler, Mrs. Susan A., Harpoot.

Mahratta Mission.

Ballantine, William O., M. D., Rahuri.
 Bissell, Rev. Lemuel, D. D., Ahmednuggur.
 Bissell, Mrs. Mary E., Ahmednuggur.
 Bruce, Rev. Henry J., Satara.
 Bruce, Mrs. Hepzibeth P., Satara.
 Fairbank, Rev. Samuel B., D. D., Ahmednuggur.
 Gates, Rev. Lorin S., Sholapur.
 Gates, Mrs. Frances A., Sholapur.
 Harding, Rev. Charles, Sholapur.
 Harding, Mrs. Elizabeth D., Sholapur.
 Hume, Rev. Robert A., Ahmednuggur.
 Hume, Mrs. Abbie S., Ahmednuggur.
 Hume, Rev. Edward S., Bombay.
 Hume, Mrs. Charlotte E., Bombay.
 Norris, Miss Sarah F., M. D., Bombay.
 Ogden, Miss Emma K., M. D., Sholapur.
 Park, Rev. Charles W., Bombay.
 Park, Mrs. Anna M., Bombay.
 Smith, Rev. James, Ahmednuggur.
 Smith, Maud, Mrs., Ahmednuggur.
 Wells, Rev. S. R., Panchgani.
 Wells, Mrs. Mary L., Panchgani.
 Winsor, Rev. Richard, Siroor.
 Winsor, Mrs. Mary C., Siroor.

Madura Mission.

Burnell, Rev. Thomas S., Melûr.
 Burnell, Mrs. Martha, Melûr.
 Capron, Mrs. Sarah B., Madura.
 Chandler, Rev. John E., Pulney.
 Chandler, Mrs. Charlotte H., Pulney.
 Chandler, Rev. John S., Battalagundu.
 Chandler, Mrs. Jennie E., Battalagundu.
 Chandler, Miss Gertrude A., Pulney.
 Chester, Rev. Edward, M. D., Dindigul.
 Chester, Mrs. Sophia, Dindigul.
 Gutterson, Rev. George H., Madura.
 Gutterson, Mrs. Emma W., Madura.
 Herrick, Rev. James, Tirumangalam.
 Herrick, Mrs. Elizabeth H., Tirumangalam.

Howland, Rev. William S., Mandapasalai.
 Howland, Mrs. Mary L., Mandapasalai,
 Jones, Rev. John P., Mana Madura.
 Jones, Mrs. Sarah A., Mana-Madura.
 Minor, Mrs. Judith M., Battalagundu.
 Noyes, Rev. Joseph T., Periakulam.
 Noyes, Mrs. Elizabeth A., Periakulam.
 Rendall, Rev. John, Madura.
 Rendall, Miss Henrietta S., Madura.
 Taylor, Miss Martha S., Mandapasalai.
 Tracy, Rev. James E., Tirupuvanam.
 Tracy, Mrs. Fannie S., Tirupuvanam.
 Washburn, Rev. George T., Pasumalai.
 Washburn, Mrs. Eliza E., Pasumalai.

Ceylon Mission.

Agnew, Miss Eliza, Oodooville.
 Hastings, Rev. Eurotas P., Batticcotta.
 Hastings, Mrs. Anna, Batticcotta.
 Hastings, Rev. Richard C., Batticcotta.
 Hillis, Miss Lester A., Panditeripo.
 Howland, Rev. Samuel W., Oodoopitty.
 Howland, Mrs. Mary E. K., Oodoopitty.
 Howland, Rev. William W., Oodooville.
 Howland, Mrs. Susan R., Oodooville.
 Leitch, Mr. George W., Batticcotta.
 Leitch, Miss Mary, Batticcotta.
 Leitch, Miss Margaret, Batticcotta.
 Smith, Rev. Thomas S., Tillipally.
 Smith, Mrs. Emily M., Tillipally.
 Townshend, Miss Harriet E., Oodoopitty.

Foochow Mission.

Baldwin, Rev. C. C., D. D., Foochow.
 Baldwin, Miss Harriet F., Foochow.
 Blakely, Rev. J. B., Shau-wu.
 Blakely, Mrs. Isabella V., Shau-wu.
 Hartwell, Rev. Charles, Foochow Suburbs.
 Hartwell, Mrs. Lucy E., Foochow Suburbs.
 Newton, Miss Ella J., Foochow.
 Osgood, D. W., M. D., Foochow Suburbs.
 Osgood, Mrs. Helen W., Foochow Suburbs.
 Payson, Miss Adelle M., Foochow Suburbs.
 Walker, Rev. J. E., Shau-wu.
 Walker, Mrs. E. A., Shau-wu.
 Whitney, Henry T., M. D., Shau-wu.
 Whitney, Mrs. Lurie Ann, Shau-wu.
 Woodin, Rev. Simeon F., Foochow Suburbs.
 Woodin, Mrs. Sarah L., Foochow Suburbs.

North China Mission.

Ament, Rev. William S., Pao-ting-fu.
 Ament, Mrs. Mary Alice, Pao-ting-fu.
 Andrews, Miss M. E., Tung-cho.
 Blodgett, Rev. Henry, D. D., Peking.
 Blodgett, Mrs. Sarah F. R., Peking.
 Chapin, Rev. Lyman D., Tung-cho.
 Chapin, Mrs. Clara L., Tung-cho.

Chapin, Miss Jane E., Peking.
 Clapp, Miss Sarah B., Peking.
 Diamant, Miss Naomi, Kalgan.
 Evans, Miss Jane G., Tung-cho.
 Goodrich, Rev. Chauncey, Tung-cho.
 Haven, Miss Ada A., Peking.
 Noble, Mr. Willis C., Peking.
 Noble, Mrs. Willa J., Peking.
 Pierson, Rev. Isaac, Pao-ting-fu.
 Pierson, Mrs. Sarah E., Pao-ting-fu.
 Porter, Rev. Henry D., M. D., Tientsin.
 Porter, Mrs. Elizabeth C., Tientsin.
 Porter, Miss Mary H., Peking.
 Roberts, Rev. James H., Peking.
 Roberts, Mrs. Grace L., Peking.
 Sheffield, Rev. Devello Z., Tung-cho.
 Sheffield, Mrs. Eleanor W., Tung-cho.
 Smith, Rev. Arthur H., Tientsin.
 Smith, Mrs. Emma J., Tientsin.
 Sprague, Rev. William P., Kalgan.
 Sprague, Mrs. Margaret S., Kalgan.
 Stanley, Rev. C. A., Tientsin.
 Stanley, Mrs. Ursula, Tientsin.
 Williams, Rev. Mark, Kalgan.
 Williams, Mrs. Isabella B., Kalgan.

Japan Mission.

Adams, Arthur H., M. D., Osaka.
 Adams, Mrs. Sarah C., Osaka.
 Atkinson, Rev. John L., Kobe
 Atkinson, Mrs. Carrie E., Kobe.
 Barrows, Miss Martha J., Kobe.
 Berry, John C., M. D., Okayama.
 Berry, Mrs. Maria E., Okayama.
 Cary, Rev. Otis, Jr., Okayama.
 Cary, Mrs. Ellen M., Okayama.
 Clarkson, Miss Virginia A., Kobe.
 Colby, Miss Abbie M., Osaka.
 Curtis, Rev. W. W., Osaka.
 Curtis, Mrs. Delia E., Osaka.
 Davis, Rev. J. D., Kioto.
 Davis, Mrs. Sophia D., Kioto.
 Davis, Rev. R. Henry, Kobe.
 Davis, Mrs. Frances W., Kobe.
 Davis, Miss Anna Y., Kobe.
 De Forest, Rev. J. H., Osaka.
 De Forest, Mrs. Elizabeth S., Osaka.
 Dudley, Miss Julia E., Kobe.
 Gardner, Miss Fannie H., Osaka.
 Gordon, Rev. M. L., M. D., Kioto.
 Gordon, Mrs. Agnes H., Kioto.
 Gouldy, Miss Mary E., Osaka.
 Greene, Rev. D. C., D. D., Yokohama.
 Greene, Mrs. Mary J., Yokohama.
 Gulick, Rev. John T., Kobe.
 Gulick, Rev. O. H., Kobe.
 Gulick, Mrs. Ann E., Kobe.
 Gulick, Miss Julia, Kobe.
 Jencks, Mr. De Witt C., Kobe.

Jencks, Mrs. Sarah M., Kobe.
 Learned, Rev. Dwight W., Kioto.
 Learned, Mrs. Florence H., Kioto.
 Leavitt, Rev. H. H., Osaka.
 Leavitt, Mrs. Mary A., Osaka.
 Neesima, Rev. Joseph H., corresponding member, Kioto.
 Neesima, Mrs. J. H., Kioto.
 Parmelee, Miss H. Frances, Osaka.
 Pettee, Rev. James H., Okayama.
 Pettee, Mrs. Isabella W., Okayama.
 Starkweather, Miss Alice J., Kioto.
 Stevens, Miss Frances A., Osaka.
 Talcott, Miss Eliza, Kobe.
 Taylor, Rev. Wallace, M. D., Osaka.
 Taylor, Mrs. Mary F., Osaka.
 Wilson, Miss Julia, Okayama.

Micronesia.

Bingham, Rev. Hiram, At Honolulu.
 Bingham, Mrs. Minerva C., At Honolulu.
 Doane, Rev. E. T., Ponape.
 Logan, Rev. Robert W., Ponape.
 Logan, Mrs. Mary E., Ponape.
 Pease, Rev. Edmund M., M. D., Ebon.
 Pease, Mrs. Harriet A., Ebon.
 Rand, Mr. Frank E., Ponape.
 Rand, Miss Carrie T., Ponape.
 Sturges, Rev. Albert A., Ponape.
 Sturges, Mrs. Susan M., Ponape.
 Whitney, Rev. Joel F., Ebon.
 Whitney, Mrs. Louisa M., Ebon.

North Pacific Missionary Institute.

Hyde, Rev. Charles M., D. D., Honolulu,
 S. I.
 Hyde, Mrs. Mary Knight, Honolulu, S. I.

Dakota Mission.

Collins, Miss Mary C., Fort Sully, Dakota.
 Dodge, Miss Lucy, Santee Agency, Nebraska.
 Hall, Rev. Charles L., Fort Berthold.
 Hall, Mrs. Emnia C., Fort Berthold.
 Irvine, Mrs. Louisa M., Fort Sully, Dakota.
 Morris, Mr. Wyllys K., Sissiton Agency, Dak.
 Morris, Mrs. Martha Riggs, Sissiton Agency
 Dakota.
 Paddock, Miss Martha M., Santee Agency, Ne-
 braska.
 Riggs, Rev. S. R., LL. D., Sissiton Agency
 Dak.
 Riggs, Mrs. Annie B., Sissiton Agency, Dak.
 Riggs, Rev. Alfred L., Santee Agency, Neb.
 Riggs, Mrs. Mary B., Santee Agency, Neb.
 Riggs, Rev. Thomas L., Fort Sully, Dakota.
 Riggs, Mr. Henry M., Santee Agency, Neb.
 Riggs, Mrs. Lucy D., Santee Agency, Neb.
 Riggs, Miss Cornelia, Fort Sully, Dakota.

Shepard, Miss Martha A., Santee Agency, Neb.
Skea, Miss Anna, Santee Agency, Nebraska.
Webb, Miss Susan, Santee Agency.

Mission to Western Mexico.

Edwards, Rev. John, Guadalajara.
Edwards, Mrs. Mary J., Guadalajara.
Kilbourn, Rev. J. K., Guadalajara.
Kilbourn, Mrs. Emma P., Guadalajara.
Watkins, Rev. David F., Guadalajara.
Watkins, Mrs. Edna M., Guadalajara.

Mission to Spain.

Gulick, Rev. William H., Santander.
Gulick, Mrs. Alice Gordon, Santander.
Gulick, Rev. Thomas L., Zaragoza.
Gulick, Mrs. Alice Walbridge, Zaragoza.

Mission to Austria.

Adams, Rev. Edwin A., Prague.
Adams, Mrs. Caroline A. P., Prague.
Clark, Rev. A. W., Prague.
Clark, Mrs. Nellie M., Prague.

Schauffler, Rev. H. A., Brünn.
Schauffler, Mrs. Clara E., Brünn.

Missionaries Resident at the Hawaiian Islands.

Alexander, Rev. William P., Wailuku.
Alexander, Mrs. Mary Ann, Wailuku.
Baldwin, Rev. Dwight, M. D., Honolulu.
Bond, Rev. Elias, Kohala.
Bond, Mrs. Ellen M., Kohala.
Chamberlain, Mrs. Martha P., Honolulu.
Coan, Rev. Titus, Hilo.
Emerson, Mrs. Ursula S., Waialua.
Hitchcock, Mrs. Rebecca H., Honolulu.
Lyman, Rev. David B., Hilo.
Lyman, Mrs. Sarah B., Hilo.
Lyons, Rev. Lorenzo, Waimea.
Lyons, Mrs. Lucretia G., Waimea.
Parker, Mrs. Mary E., Honolulu.
Paris, Rev. J. D., Honolulu.
Paris, Mrs. Mary C., Honolulu.
Smith, Rev. James W., M. D., Koloa.
Smith, Mrs. Melicent K., Koloa.
Smith, Rev. Lowell, D. D., Honolulu.
Smith, Mrs., Abba W., Honolulu.

LETTERS FROM THE MISSIONS.

Mahratta Mission.

A VIGOROUS CHURCH.

MR. R. A. HUME, writing from Ahmednuggur, September 17, gives the following account, which is specially hopeful as bearing upon the problem of self-support among the churches of India:—

“The history of the Loni church for the past three years has been one of the most encouraging experiences of my missionary life. Three and a half years ago the church consisted of but thirteen members, had no pastor, and little *esprit du corps*. When its leading member said that he wished they could have a pastor, I replied that if every member did as much as he could for the pastor's support, they could have one; but that the responsibility for his support must be met by them. With their small numbers such a step seemed impossible, but a list of the members, and a few others who lived in the vicinity, was made out, and such sums as might be hoped for were placed opposite each name. This was circulated, and the sums indicated were promised. One man with

an income of \$4.50 per month, promised 62½ cents, or one seventh of his entire income; another promised one ninth, and all who had regular incomes, promised at least one tenth; while even the poorest widow promised something.

“In this way \$6 per month were pledged. An excellent licentiate was called by the church, who was offered \$6 per month, with the promise of \$7.50 when they could raise it. He accepted the invitation with the stipulation that I should arrange for the collection and make up the \$7.50, as he feared the people might not live up to their agreement. He began work with the church three years ago. The first year ten members were admitted by profession, and nine by letter from other churches. The next year ten were received by profession and three by letter. How many have been added this year I cannot say. Though the last two and a half years have been years of famine, and extremely high prices up to the present, none with regular incomes have failed to keep their pledges.”

ABOUNDING IN LIBERALITY.

“As the church grew and found itself stronger by supporting a pastor, it desired a better place of worship. The church was told that the responsibility in this matter also lay with itself, and it met the responsibility creditably. In talking the matter over with two or three leading members, the pastor asked how much they would give for the new chapel. They replied, ‘As much as you give, and an anna more on each rupee,’ that is, one sixteenth more than you. He thought the matter over, and though he has a large family, and cannot live comfortably on his small income, and is not a strong man, he subscribed \$5, that is, two thirds of a month’s salary. Besides, he regularly pays one tenth of his income for the church-fund, which provides his salary. In order to pay this subscription he had to sell his clock. With much self-denial the church subscribed about \$35, which would be more than half a month’s income of all the church members. After doing what it could itself, the church prepared an appeal for help, in response to which it received a little less than \$100, and the mission contributed \$50.

“In deciding upon the location the church had trouble, as churches at home do. The church left the matter with referees, half of whom were missionaries and half native Christians. The referees decided that the best location was at Pärner, and the church cheerfully accepted the decision, and no one declined to pay his subscription. The church members took all the responsibility, and the work of looking after the building of the chapel, and a little more than a month ago the chapel was dedicated. All the church members paid their subscriptions, but a small debt has, I am sorry to say, still to be settled. At the dedication a native pastor presided and preached the sermon. At the same time a colony was sent off to form a new church, consisting of members who live from six to ten miles from the chapel, and the remaining body took the name of the Pärner church. The new church was organized at Jâmbgâw, six miles east of Pärner, with fifteen members from other

churches, mostly from the parent Loni church, and with thirteen new members on profession of faith, some of whom had been baptized before.

“So far as I can see, the main reason why this church has been so faithful and active, is that the reception of privileges has been made to a large degree dependent on their own faithfulness. An *esprit de corps* among themselves has been encouraged, and their faithfulness has reacted on them to make them better men. At the beginning of the year, when a new list of all members was made out in a book, that the treasurer might ask all for their contributions for the support of their pastor, a blank space was left for the name of an excommunicated member, just before the name of his wife; and this was shown to him as an evidence that the church hoped to have him repent and return and do his duty. This so impressed him that he soon manifested a better spirit, and he was, after some probation, restored to membership.”

LECTURES TO THE EDUCATED.

“For some months I have carried on in this city a course of English lectures for educated natives on Saturday evenings. A few lectures on secular subjects have been given by the English judge and others, but most of the lectures have been on distinctly religious subjects by myself. It was feared that such subjects would drive away most, but to our surprise the attendance has been very large. The Theological Seminary Lecture Hall will comfortably seat one hundred and twenty persons, and the room has often been crowded to hear lectures on such subjects as ‘Would the spread of Christianity be an advantage to India,’ ‘Why is the hope of making reformed Hinduism the religion of India not likely to succeed?’ ‘What is the need of Jesus Christ?’ etc. Permission to ask questions and to make remarks at the close has drawn many. These educated men do not show the readiness to apply truths to their consciences and lives which we could wish. But it is something to have them come and hear the truth.”

Madura Mission.

THE SCHOOL FOR CATECHISTS SAVED.

MR. WASHBURN, writing from Pasumalai, September 25, shows how narrowly their work escaped disaster from retrenchment:—

“I am very glad that during the dark days of last year, when funds were lowest, we kept up the seminary to the full number, and beyond the full number, the granted provision for the school would allow. The opening months of this year, with famine prices continuing, and reduced appropriations, were, if anything, a time of severer trial to our faith and courage than last year; and it seemed as if we were likely to be able only to keep up either a theological school of scholars without teachers, or of teachers without scholars. The school closed in March for a two months’ vacation with dark forebodings. I made all provision to take in sail in June, if at that time no help had appeared; but our present duty was still to arrange for advance, and we went forward and examined a class to enter at the opening of the next term, if from any quarter help should arise. The catechists also were sent away without any apprehension in their minds that we were really passing through a serious crisis. It was, however, one of the most serious pecuniary crises the school has met since it has been under my care. The question was whether our attempts at higher education had already reached their limits, and we were now, at the outset, to retreat, and that in the face of success; whether we were to keep our promise to the schools below, educating their pupils to enter the seminary; whether an additional three hundred rupees could be had to make the teachers provided available for scholars we wanted to teach,—or whether a part of the students were to be sent away and no more received. It was a day to be remembered, when we learned that the school could still hold out a clean right-hand of invitation to the schools below, and could also go on with the instruction of the whole number of catechists engaged in study, every one of whom is urgently needed at once for work.

“Since the term commenced in June, the students in the seminary have averaged sixty-eight in number. First, is a class of ten catechists, all married men, whose wives form the chief part of the woman’s school. We are just now calming down from a disturbance which agitated us all somewhat. One of the students who left the Romanists last year, lost his wife and child through the contrivances of the Jesuits; but after great exertions, continued for several days, they have been restored to him again.”

A HOLY COMMUNION.

Mr. J. E. Tracy, on September 24, wrote from his camp at Esaly, some twenty-five miles south of Tirupuvanam:—

“I reached here at 7 P. M. yesterday after *eight* hours of travel,—not by ‘lightning express’ certainly. I came to administer the sacrament of the Lord’s Supper to the church members who live in this vicinity. It seems a better plan to do so than to compel them once in every two or three months to make a journey to and from Tirupuvanam. At eight o’clock this morning, the little Esaly prayer house was full,—crowded. There were sixteen church members present, and at least three times as many more members of the congregation who came to witness the service.

“The scene was one of intense interest to a man who could understand its meaning. Mud walls, thatched roof, wooden gratings for windows, bare floors, poorly-clad men, women, and children, many of them thin and sickly from long struggle with abject poverty,—these were noticeable. But to my eye the table which stood in the midst, spread with the fair white linen and the simple elements, gave a kind of holy grandeur to the place. In the midst of the quiet which prevailed, and with the look of interested attention which kindled on the faces of the audience as we spoke of that thought in 1 John iii. 16, no one would have failed to recognize that, in a very real and true sense, that homely place was Beth-el. I was deeply impressed, also, with a feeling of new wonder at that infinite Love which should choose so to reveal itself among fallen men.”

Japan Mission.

CHRISTIANITY POPULAR.

MR. CARY, of Okayama, writing October 1, speaks of a peril against which they are guarding:—

“One of my chief apprehensions for the future is that Christianity will become fashionable here, so that many will be ready to unite themselves with us while knowing nothing about the truth. If this shall be so, the difficulty of keeping the church pure will be increased. Doubtless there are many who would now be glad to receive baptism, and be known as Christians. I feel that the utmost care must be taken in regard to those who shall be formed into a church. The decision as to who shall become church members at the organization is now largely in our hands; after this the church must take the responsibility. Hence we are the more anxious to be reasonably certain about the faith of the first to receive baptism. Nakagawa, seeing the necessity of this, is disposed to favor the postponement of the organization of the church for several months, and I am inclined to favor his view, as it will give a longer time for testing Christian character. Kanamori, a graduate of the Kioto school, is now with us, ready to become the pastor of the church, and he, with Nakagawa and my teacher, Osada, will, I am sure, act wisely in advising as to those who shall apply for membership. We are each day more thankful that we have helpers of such good judgment.”

AN ASSEMBLY OF MERCHANTS.

“This afternoon we went by invitation to a meeting of the leading merchants of this vicinity. Nakagawa seemed to be the leading spirit in the gathering, whose object was the promotion of a better code of commercial morals, thus placing trade on a sounder basis. There were several speeches, but none that seemed to be listened to by the audience of about two hundred and fifty with more attention than Nakagawa’s. He commenced by saying, ‘Thou shalt not kill,’ expanding the meaning of this into the thought ‘Thou shalt not injure another,’ showing the evil of

dishonest dealing, slander, taking unfair advantage of others, etc. In showing the importance of trade, based on right principles, to the welfare of the country and the stability of the government, he used an illustration something like this:—

“You know how a house is built. It needs something beside a roof. The roof indeed keeps out the rain, but you cannot hang it in mid-air. No, the roof must rest on the studs, and if the studs are to be firm they must be securely fastened to the sill below, and that sill must have a good foundation beneath it. The foundation, though it may not be seen, is really the most important part, for if that is insecure the whole building totters. Now, in a country like ours, the government is like the roof, and the people like the studs. If there is weakness among us, especially in the business men, the government cannot be strong, and our country suffers accordingly. But to have strength among the business men there must be fixed principles of business, such as we are now advocating. There is one thing more, that on which these principles are grounded, and which is, indeed, the most essential of all. Still I will not speak of that to-day, as the meeting was not called for such a purpose. We have a place where we tell about it, and if any of you want to know about that foundation we will be glad to have you come there and hear.”

“Of course, his known connection with Christianity explained his meaning, perhaps more effectually than if he had explicitly told what the foundation was.”

 Micronesian Mission.

PROSPERITY. NATIVE HELPERS.

A LETTER from Mr. Sturges, of Pohnape, written at midnight, June 6, says that he was awaked by natives bringing word that a vessel was in port which was to sail for China in the morning. By this chance vessel Mr. Sturges’ brief letter has reached us. Speaking of the absence of his wife, who, on account of her health, is now in this country, he says:—

"I doubt if there has been a native prayer offered since she left that has not had a warm petition for the 'mother gone away,' and for the 'father whose love for us kept him from going.'

"Everything moves on nicely now, schools, churches, work generally. I have sent off to-day teachers to the usual places on Ponape, and all seem not a little encouraged. I had a big meeting in the basement of our *revised* church on last Wednesday, — praised the people much for their efforts to rebuild the house made of stone and wood, and then asked them if we should tear to pieces the other church, the spiritual house, and rebuild that.

"It was a good meeting; and I am hoping there will be some new life among our people. There is not much life among us now, but if dead and very *dry* bones could be made to move in olden times, why not now?

"Mr. Rand's school is doing well, and I get on well in translating; I take my tools for this work over to the church to oversee the natives in their work while I do mine. In this way I get something done in both departments.

"I am sorry some of our hopeful ones for foreign work are likely to fail us. Our dear good chief is having a hard time with one of his eyes, and I am fearful will lose his sight. I do pray earnestly that God will spare him to the work. Another good couple, Joyey and Peti, I had hoped to take along in the 'Star' this year, but they are not in good health, and may fail us. I had promised some three or four couples certainly; some are likely to go, but how many remains to be seen. I shall hardly dare to go back to the Mortlocks without taking along several workers. The Lord will provide.

"We have received newspapers down to the first of the year, but know nothing of the great march and trend of 1879. Where and how is the world? We feel no shakings this way that are not common to every year and day, so we take it for granted you are alive and afloat on your side. Has the millenium come to you, and will the 'Star' be likely to come to us if it has? We long to see her, the goodly ship."

Mission to Spain.

ESCAPE FROM PERSECUTION.

A LETTER of Rev. T. L. Gulick, of Zaragoza, October 24, narrates some facts which reveal the character of the Roman Catholic influences at work about them, and show through what fiery trials some of the followers of an evangelical faith are compelled to pass: —

"Two poor women of the congregation have been sick abed for a long time. At last they went to the city hospital, where they were frightfully maltreated by the persecuting Catholics, nuns, doctors, etc. One of them we removed, at her persistent, determined request, when she was so sick that we all feared she would die on the way. She has been full of gratitude and thanksgiving ever since for her escape. She left her bed and fell fainting at the door of the hospital, so determined was she to get away, and nothing could induce her to return. The other woman was as anxious as she to escape, and for the same reason, but was too sick to be removed, though she begged piteously to be taken away. The director of the hospital promised that not a word more should be said to her on the subject of religion, and that she should be put in a separate room, but she, of course, remained in the care and power of those merciful (?) nuns. The result was that when I went to see her, twenty-four hours later, by express permission of the director to go whenever I wished, the chief nun coolly locked the door of the sick woman's room in my face; told me she had confessed to the priest and taken the 'hostia,' and that she (the nun) had *received express orders from the director* not to let me see her any more as she was now a good Catholic! This after she had resisted bravely sharp persecution for many days!

"The next day I saw the director: he told me the nun *lied*; that he had told her I might see the woman at all times!

PERSECUTED UNTIL DEATH.

"We then went to see Josefa accompanied by the hospital priest, the nuns standing by. I told her I had heard that she had confessed to the priest, and asked

her if she wished to see me any more. She answered: 'Why not? I am always glad to see you.' I said, 'You know I always come to talk to you about Christ and religion: do you wish me to do so any more?' She replied: 'Why not? you always said good things to me.' The priest then put his head down close to her and said in a loud voice: 'Este, Señor wishes to know whether we used violence or threatenings to make you become a Catholic.' She replied in a very faint voice, 'No; they convinced me.' I then told her we should not cease to pray for her, and that I hoped she would not forget that Christ was the only Saviour, and that if she truly repented and believed in him, his blood would cleanse her from all sin. We then bade her good-by and came away. This was some three weeks ago.

"Day before yesterday she died, and we *now* hear, through inmates of the hospital, that during her last days she was calling for us incessantly, but no one informed us of it at the time. I cannot tell you a tithe of the whole story. We probably shall never know what motives were applied to make her return to Rome, during those twenty-four hours after the director had promised me that *not another word* should be said to her on the subject, and that she should be treated with the greatest kindness.

"Though the director promises us everything, it is evident that, if possible, we ought not to let any more of our sick poor be sent to the hospital. The nuns are always the nurses, and we have learned something of what they are capable of."



Western Turkey Mission.

MOHAMMEDAN PERSECUTION.

AN incident has occurred at Constantinople which illustrates the power of Islam and shows what persecution a Mohammedan must endure, if he would embrace Christianity. It seems that an English Church missionary, Dr. Koelle, had engaged a Turkish scribe to assist him in translating the English Prayer-Book and a tract on "Christ as the Word of God."

The design of the tract was to present Christ as the final revelation of God, and of course superior to Mohammed. This Hadja, or teacher, who was employed simply as a skilled translator, is a member of the sacred order of the Ulema, and a court preacher who had preached before the Sultan. Dr. Koelle was called before the chief of police, and the Hadja was arrested. Dr. E. E. Bliss, of Constantinople, writing October 23, says:—

"The Hadja makes no profession of being a Christian, claims to be and to purpose to remain a staunch Mussulman. He has, however, something of a reputation as one of the few among the Ulema who favor progress and reform. And it is quite possible that a part of the severity with which he has been treated comes from hostility to him as an advocate of reform. After being kept under arrest for some days at Beshiktash, he was sent to the palace of the Sheik ul Islam, in Stamboul, for trial, on the charge (presumably, for the public knows little of the proceedings of such a trial) of aiding and abetting an assault upon the Mohammedan religion. We hear that the court appointed to try him was made up of some of the most bigoted of the Ulema. The prisoner stoutly defended himself, appealing to Mohammedan law to show that he had committed no offense, and pleading that if he had assisted in the preparation of books giving expositions of Christian doctrine he was no more worthy of blame than the Sultan's ministers who had authorized the publication in Turkish of the Christian Scriptures, and their circulation in all parts of the Empire.

"His pleas, however, availed him nothing. Judgment was pronounced against him, and that judgment sent to the Sultan for ratification and execution. The decision of the Sultan has not yet been given, neither has the nature of the sentence pronounced upon the prisoner been made known. Meanwhile he is kept a prisoner at the Sheik ul Islam's palace, in a kind of dungeon, with no floor but the naked ground, and no furniture besides a bed. No communication is allowed with him except in the presence of a guard. His family are doing what they can to secure his release, and hope to influence the Sul-

in his favor through acquaintances and friends they have in the Imperial harem. Dr. K., of course, has presented the case to the English Ambassador, but thus far without result. The case, so far as the Hadja himself is concerned, is rather one of the civil rights of an Ottoman subject under Ottoman law, than one of religious liberty. The man claims no right of conscience as a convert to Christianity. To the remonstrances and appeals of the embassy the Turkish civil authorities reply that they have no jurisdiction over the Ulema, cannot interfere in the decisions of their courts, and that the Sultan only, as head of the Mohammedan church, can interfere in such matters."

IMPORTANCE OF THE CASE.

"This is a case which may take such a turn as to attract to it the attention of the Christian world. I would it might lead European powers interested in questions of religious liberty in Turkey to demand of the government here more equality of right between Christians and Mussulmans in reference to religious discussions. Now Mussulman writers have full liberty, rather utterly unrestrained license, to attack Christianity, but there is *no liberty* of reply. Either the license of attack should be restrained, or liberty of reply should be granted. If Dr. K.'s tract on Christ the Logos is what he represents, it is a good case on which to try the question, 'Is the preparation and publication of such a tract to be hindered by government power here, and are men who assist in such a work to be punished for so doing?' And how about the Queen of England's Prayer Book? Is that an incendiary document not to be published in Turkey, in the Turkish language? If the Ulema deem it improper for one of their order to engage in such work let them admonish the offender, and, if they please, expel him from their ranks, but why should he be treated as a criminal and imprisoned in a dungeon as this man is?'

A PUBLIC DISCUSSION CONCERNING MOHAMMEDANISM.

Dr. Bliss, in another letter, gives the following account of a new defender of Mohammedanism:—

"Ali Effendi, a Mohammedan from India, some months since gave notice of free lectures, at the Mosque of St. Sophia, on the reconciliation of differences of religion, inviting any who wished to do so to come at the appointed time. Some of our people went and heard a tissue of mere assertions of the superiority of Mohammedanism in comparison with Christianity, mixed with boastings that no patriarch nor priest had dared to meet the lecturer in argument. The attendance was very small. No one saw in the man or the place any favorable opportunity for discussion of the relative claims of the two religions.

"Some weeks later this same Ali Effendi presented himself at the Sunday service in a room adjoining the Bible House, and proposed to Rev. Avedis Constantian, the preacher, a discussion of their respective tenets. He was told that if he would wait till the sermon (in Turkish) and the prayer-meeting which would follow were finished, an opportunity would be given him to say what he wished, and answers would be made as the case might require. It was agreed that Ali Effendi should occupy twenty minutes, and Preacher Avedis be allowed the same time for reply, and that there should be no interruption of either speaker. Ali Effendi and a young Turk, his friend, waited patiently and quietly through the sermon and the prayer-meeting. Then followed the proposed discussion for more than an hour; nearly the whole audience remained to listen, some hundred persons, including five or six Turks who are in the habit of attending this service. All passed off quietly, though it was somewhat difficult to restrain some of the spectators from attempting to give their own answers to Ali Effendi's arguments. The discussion went on for five Sundays. The audience increased to one hundred and fifteen or one hundred and twenty, and the last two Sundays ten or twelve Turks were present, of whom, perhaps, three or four were personal friends of Ali, coming and going with him.

"Although the bearing of Ali Effendi and his friends was for the most part respectful and candid, there was at last some appearance of a disposition to provoke excitement. And in the fear that

passion might be stirred on either side, and scenes ensue unsuited to a place and time consecrated to worship, and lead, perhaps, to an interference of the authorities to forbid the continuance of the Sunday service at the Bible House, it was decided to bring the discussion to a close. Preacher Avedis, who had managed the whole affair thus far with great discretion, was disposed to go on, in the hope that the way might be opened for a more full exhibition of the doctrines of Christianity in comparison of those of Mohammedanism than had yet been made.

"This affair has served somewhat as an advertisement of the service at the Bible House, and the audience has ever since been larger than before. The number of Turks present has fallen again to the five or six formerly attending."

AMONG THE CIRCASSIANS.

Mr. Parsons, writing from Bardezag, October 10, narrates the following interesting incidents of a missionary journey made in company with a native brother, Garabet:—

"In going from place to place in this part of Turkey, the first consideration is how to avoid the Circassians; the second is how little of value can be taken. We resolved not to try to avoid, but to seek the Circassians, stop at their villages, offer them books, and preach the gospel to them. In regard to the second consideration, we loaded our books upon a worn-out, stiff-limbed nag, and walked, leaving our best clothes at home. We went through a half-dozen settlements of Circassians, met them everywhere, offered our books to all who could read, and took pains to make ourselves and our business known. They did us no harm. Going to the East, through several Armenian places with but few Protestants, we met with nothing worthy of remark, but in Hunjilar we found the brethren hungry for books. We could hardly satisfy them with Bibles, New Testaments, and hymn books.

"I called on a sick brother. The Bible which was handed me to read was one I sold them eighteen years ago, many years before there was any recognized Protes-

tant in the place. The whole household is now evangelical. The testimony of those present at that sick bed was that this one Bible had been the means of bringing many to the light of the Truth.

"On the way to Nice we were guests one night in a Turkish village. The village Imam and our host gave us a cordial welcome. Our host made an excuse for wanting a new Testament, that the one I had given before had been borrowed, and the borrower had refused to give it back. We disposed of a few small books to Turks in Nice, and went to the Armenian village near by to spend the Sabbath. We had great freedom of access to the people."

A FAITHFUL TEACHER.

"Last winter we employed Hagop, a student from Marsovan, in the Yalova district. Through his labors a teacher in Kartsi was converted. At his suggestion this teacher, instead of leaving the school, began to instruct his pupils in the New Testament, and introduced the New Testament in the modern language as a text book. Hagop remained with him two weeks, sleeping in the same room, preaching during the day-time in the coffee shops and from house to house with great acceptance, on the part of the people. When Hagop left, with the assent of the village priest and leading men, the teacher began a noon service in the church at which the boys repeated portions of Scripture which they had learned during the week, which he followed with explanations and applications of the truth. This service has been continued till the present time. During this time I have been twice in the place and am cordially welcomed as the recognized means of supply of geographies, arithmetics, and New Testaments. They have provided food and lodgings with hearty good will, evidently recognizing with pleasure the relations they would sustain to us, saying again and again, 'Bodvelli Arakel has done us good.' They showed their appreciation of the real source of this 'good' by adding, 'he preaches the gospel to us.' Whereunto will this grow? Is the Armenian bishop of this diocese asleep? The young

man's last words were, 'I shall try to do the Master's will. I love him, and I love this people. I foresee that the time will come when the bishop will drive me away. But I am determined, with the Lord's help, to withhold no saving truth from my pupils and from this people, and leave the results with him. Ask the brethren in Bardezag to pray for me.'

NATIVE COLPORTERS.

"Since I wrote last we have sent a colporter to the eastern parts of our field, and I am now packing up to follow him and see how he is getting on. We have arranged with another to go through the western portions, north of the gulf of Nicomedia. The district north and west of Nicomedia is almost entirely Turkish. Some years ago I sent a colporter, a pious cobbler well versed in the Scriptures, through that district. The same man is to go again, as then, on foot, from village to village, and work at his trade and offer his books and tracts. He will start with a pack of Turkish Scriptures and tracts."

FROM A GREEK NEWSPAPER.

Miss West, of Smyrna, sends a translation, made by Miss Cull, of a recent article in the leading Greek newspaper of Smyrna. The editor had a few days previous attended a service at the "Smyrna Rest," where he heard a sermon by Mr. Constantine. The article is significant as showing the position of thoughtful men in the Greek church in view of the evangelical influences about them. The writer says:—

"Unfortunately, among us all, religious feeling is relaxed, and become so cold that our nation does not feel any longer the depths or heights of Christian faith. What is the cause? Why, among all Christian communities, are we distinguished for our lack of concord and union? Why does not our nation prosper better? Thieves, scoundrels, scamps, are increasing daily. Why is no effort made for the morals of the community? The answer is easy, but it is a bitter one. It comes from the lack of regular leadership and instruction; from the lack of the regulations of religion. It is

evident, we confess, that this state of things comes from the *form* of religion without the *power*, in our church. It retains the form, but it is indifferent to the religious condition of its children. But though it appears that our nation has fallen into such grave errors, since 'it is human to sin,' yet it is unpardonable not to repent and profit by the lesson. But instead of amending, we hesitate, and debate on doubtful questions; are short-sighted, fail to discern the real thing; we overlook it, and look at the shadow. Not only as regards the social, but especially the religious condition of things, we greatly err. All agree that we have no real friends, but many enemies.

"What provision will avail to begin a different state of things, to flee from so many and varied dangers, to attain some surer, safer ground of hope and growth?"

"First, we need to amend our morals, to elevate our clergy, to purify our church, and thus win to ourselves the sympathy of strangers, and secure a better state of things for the future. One of the means is to establish Sunday-schools and Bible-classes in which our people may be fed, instead of having cafés and smoking-houses; by preaching and divine exposition of the gospel. By these means, in time, we may be led to love the good and flee the evil. For the promotion of these measures we need a society or association having for its object the welfare of the church. But unfortunately, for economical reasons, we cannot accomplish all we wish; lately the Deacon Aretas had obtained leave to give instruction gratuitously in a Sunday-school. But this good work was hindered by our Metropolitan, because he preached 'differently from the doctrines of our church'; though we, who went twice, are able to say we heard nothing contrary to the doctrines of our church, and thanked the Lord who sent other laborers to work in his harvest. Supposing, for a moment, he did say anything wrong, the venerable Metropolitan ought to have inquired into it, instead of putting a stop to it. There is a great lack of harmony among the clergy, therefore we hope that the honored Metropolitan will act in accordance with the last cir-

cular of the Patriarch, and that he will establish these schools. According to the wisdom of Solomon, where the Holy Word is not taught religion decays, but blessed are the people who keep the divine law!"

A GREEK CONVERT.

Miss West also sends a copy of a letter received from a Greek who was led to accept Christ at the Smyrna "Rest," who soon after left for Zante. The letter was addressed to Miss Grimston, at the "Rest":—

"I am still confused and agitated by the sudden joy which the Good Shepherd has given me. I do daily and constantly bow down and bless the Lord, with gratitude for the happiness which he has given me in trusting myself to him. I assure you that nothing, not even the most innocent period of childhood, is recalled with so much delight as the acquaintance I made with the Scriptures during the last days of my being in Smyrna. I pray you, therefore, to send me, as soon as possible, a copy of the Bible in French, — one well bound. It (the Bible) will be my whole treasure. Send me also a Bible in Greek, and the payment you will receive from the bearer, who is one of my employers. I desire to serve the Lord according to my ability, weak as I am. Here are many who are athirst for evangelical teaching. Pray for me, I beseech you. Yours with the highest respect,

"The *least* brother, T— I—."

Eastern Turkey Mission.

ERZROOM. PASTOR ORDAINED.

MR. PARMELEE, writing from Erzroom October 2, gives the history of the church in that city, and of its recent prosperity:—

"Last Sabbath was a red letter day in the calendar of the Erzroom church. Long have we labored and waited and prayed for the complete organization of the church, but not till now has our earnest longing been realized. Last Sabbath a pastor was ordained and settled over

this church under most hopeful circumstances.

"In 1839, just forty years ago, the first missionary was located in Erzroom, and for many years this city was the only interior missionary station in Asiatic Turkey east of the immediate vicinity of Constantinople. In those days the missionaries in Trebizond had charge of the work in the Sivas, Tocat, and Marsovan fields, while the Erzroom missionaries extended their tours to Arabkir, Harpoot, Diarbekir, Bitlis, and Van, places afterwards occupied by missionaries, and nearly all have long been supplied with churches and pastors. As early as 1847 a church was organized here, but was afterwards disbanded, at the time of the Crimean war, when the city was for several years left without missionaries. In 1861 a new church was organized, which has maintained its existence, and gained slowly in strength and numbers, and more especially has been learning to sustain and manage its own affairs, until the present happy consummation."

THE PASTOR. — THE COUNCIL.

"Some four years ago, when the church was praying and looking for a suitable candidate for a pastor, the Lord directed them to Mr. Hagop Tashjean, of Cesarea, a graduate of Marsovan Seminary. He was invited to supply the pulpit here for one year. Probably at the end of that period he would have been settled as pastor, had not the war broken out, which made all doubtful as to the future of the work here. During the trying experiences of the war Mr. Tashjean has proved himself a brave and faithful laborer for Christ and his suffering church. He buried his young wife, and he himself was brought to death's door, and now, after more than three years of labor and discipline with this people, they are married to each other, all uniting enthusiastically in the happy event.

"The pastors of the churches in Husenik, Egin, and Geghi, in the Harpoot field, and of the churches in Bitlis and Havadorik in the Bitlis field, besides delegates and several preachers, and Mr. Browne, from Harpoot, were present at

the ordination exercises. The examination of the candidate occurred on Thursday, and was well sustained, all the members of the council expressing great satisfaction at his clear and sound views of doctrine, and his thorough Christian experience.

"During all last week special daily services were held preparatory to those of Sunday. As the present chapel accommodations are no more than sufficient for the regular Sabbath congregations, it was necessary to arrange a pulpit and seats for this occasion, in the chapel yard. Not less than eight hundred people were present

at the ordination exercises, who remained quiet and attentive to the end of the prolonged services. Pastor Mardiros, of Egin, preached the sermon, and Pastor Simon, of Bitlis, led in the ordaining prayer, and a hymn, prepared and printed expressly for this occasion, was sung.

"In the evening the sacraments of the Lord's Supper and Baptism were administered by the newly ordained pastor, assisted by Mr. Browne, in the presence of a congregation that crowded the chapel to overflowing, and that listened with intense interest. Thus ended the work of this bright and hopeful day."

GLEANINGS FROM LETTERS.

— It is astonishing what a fear these old church priests have of us women. As long as we keep out of a place they are on reasonably good terms with the native preachers and pastors, and even friendly with our missionaries. They have worldly wisdom enough to understand that as long as they can have the control of the women their "craft" is in no danger. Experience has taught them that few of the women are reached by the best of male teachers, or by preachers unaccompanied by female helpers. — *Mrs. J. L. Coffin, Hadjin, Central Turkey.*

— Opportunities for usefulness are large; it is a matter of common experience for one of our families to receive from twenty to fifty native callers in a day. They come out of friendship, for advice, for comfort, for religious instruction, for vaccination or medicine, on business, out of curiosity, sometimes a score at once. Besides this the whole town lies before us for Christian work, and outside a great tract of country, with many cities and hundreds of villages, where multitudes live, and know not yet why Christ came into the world, though they know he came. — *Marsovan Notes, Western Turkey.*

"Not the least interesting feature of the recent meeting of the Harpoot Evangelical Union was the number of young men present, not simply as delegates of

the churches, but from the Young Mens' Societies, which have recently been established in many of the larger villages, towns, and cities throughout our field.

The general object and work of these societies is as nearly like that of the Y. M. C. A. at home as the difference of circumstances permit. They have already done much to encourage the hearts and strengthen the arms of their preachers and pastors, and give promise of doing a larger and better work the coming winter. There are already sixteen such societies, and their number and efficiency are increasing. At this our first Annual Meeting there were delegates present from fourteen of them, and after a deeply interesting session of two hours and a half, made up of reports of methods and results of work, it was adjourned to the next evening, with an invitation to preachers and pastors to be present and assist in the discussion. This proved so interesting and stimulating that a third meeting was appointed for the next evening and in a larger place, at which important resolutions were adopted and a committee chosen to prepare a thorough organization to be considered at the next Annual Meeting. The influence of these meetings was most salutary and hopeful. — *J. K. Browne, Harpoot, Eastern Turkey.*

We are all together again and look for-

ward to a vigorous winter campaign, if the state of the country will permit. At present the outlook is uncertain. *Reforms* have miserably failed in these parts because they were not supported by the central government. The Koords are restless; business is prostrate; wheat is *seven* times the ordinary price; cattle are being driven away because of the scarcity of food; water can with difficulty be obtained, and altogether the prospect for the poor the coming winter is a very gloomy one. Pray for us and for the work in all these regions, that the people in their affliction may seek Him early. — *A. N. Andrus, Mardin, Eastern Turkey.*

— My work for the last few months has been mostly in the villages along the railway. The work has gone on well, considering the fact that I have no catechist to help me. In two places there are teachers, in one of which there are half a dozen families asking to be baptized. In the other village there are also some who desire baptism, but when pecuniary help is so much needed it is difficult to say who are sincere. Two grown persons and two children whom I baptized last year have since died of starvation. The rain has fallen abundantly, recently, just when it was needed, and we hope the suffering will be over when the next crop ripens. — *L. S. Gates, Sholapur, Mahratta Mission.*

— After about ten years, say, when we have more educated women for helpers' wives, and the village women see the benefit and beauty of education, schools like mine will not be needed. But now they seem most necessary to me. Even the interesting women in good families find it hard to learn new things, and do not see the good of them, until they are educated. I am teaching these girls to *give*, for which purpose they have a Missionary Society. They hold meetings to talk about it, and give money as well as the "handful" from the daily portion of rice. — *Miss Martha S. Taylor, Mandapasalai, Madura Mission.*

— I have received under instruction a new village of some seventy persons. The head man is employed on the coffee estates on the lower Pulanies, but often

comes down to his village and seems to be a true man. These men are well-to-do weavers and farmers, and I hope much from them. A few days since I met a young man whose father, though a Roman Catholic, had bought and bequeathed to his son a large Tamil Bible. The father died and the priest, hearing that this young man had a Bible, called at his village and first by coaxing (which did not succeed) and then by threats got possession of the Bible and then and there tore it to pieces, telling the people what a dangerous book it was. The young man has since bought another, and declares that this one shall not fall into the priest's hands. — *J. E. Chandler, Pulney, Madura Mission.*

— A small boy, a motherless child, came to me on Sunday and asked permission to go without his noon meal in order to give his rice in charity, as he has no money. I reluctantly consented, and now he eats only at morning and evening, and goes without his principal meal. A Christian constable has been moved to a village in a part of the station not hitherto occupied by me, and now, through his faithful, disinterested efforts, I am cheered by the prospect of having a new congregation there. The catechists have a benevolent society, whose money is spent in paying an evangelist to work in unoccupied portions of the station. He has succeeded in gathering a few families, and next Monday morning we are going to dedicate a little prayer-house they have built out of their own treasury, at an expense of ten dollars. — *J. S. Chandler, Battalagundu, Madura Mission.*

— I have twenty-six girls in the boarding department of the station school. They are all, with three exceptions, from heathen families, a number of them coming from villages of the station from which there has never been a convert, nor even a boy or girl sent to a Christian school. For three years I had tried by every means to get a girl to go to one of the boarding-schools, but six miles to a Tamil is more than a hundred to us; and as the only way to break the ice, I decided to try and get them here, with the hope that when ready for another school the parents

might consent. Until the last term I have failed, but three months ago four girls, from as many villages, yielded their prejudices and are now with me. They have cost too much to be given up now, and if possible I must prepare them for the boarding schools. — *Miss H. A. Hillis, Panditeripo, Ceylon.*

— The four special classes that have been trained in the last twenty years have yielded us two of our present pastors, four licensed preachers, and nearly all of the present staff of catechists, besides several teachers of the mission boarding-schools. The graduates of the Training Department are the best teachers of village vernacular day-schools in Jaffna — superior, in every way, to the men educated in the Central English schools of the other missions, and in the Batticotta High School. The importance and value of the school in preserving and stimulating vernacular

education, and the preparation of a vernacular Christian literature can hardly be over-estimated. — *T. S. Smith, Tilipally, Ceylon.*

— We are all surrounded by Japan temples. Yesterday a Buddhist priest made us a long call. Crowds stand at our gate or peer through the open windows. My Japanese teacher has his hands full entertaining guests, distributing tracts, and explaining the “wonderful things” our little house contains. Occasionally a genuine heathen attends morning prayers. We are full of work, and glad it is so. If some of the people at home who haven’t a bit of missionary spirit could be set down here, and see and hear what comes to our eyes and ears every day, they would soon have a heart full and be eager to help somebody. I wish the experiment could be tried. I would warrant it not to fail. — *James H. Pettee, Okayama, Japan.*

MISCELLANY.

BIBLIOGRAPHICAL.

Lives of the Leaders of our Church Universal, from the days of the successors of the Apostles to the present time. By Dr. FERDINAND PIPER, Professor of Theology in the University of Berlin, now translated into English and edited, with added lives, by American writers, by H. M. MACCRACKEN, D. D. 3 vols. 8vo. Boston. Congregational Publishing Society. 1879.

These three volumes are to be heartily commended as illustrating the real unity of Christ’s church on earth amid all its diversities, and as presenting brief, yet reasonably full, accounts of the leading spirits in the church from the days of Justin Martyr to the generation just passing from the stage. Many of the sketches have been prepared by eminent writers like Tholuck, Neander, Van Oosterzee, and Monod. The first volume contains the lives of the earlier leaders down to the Reformation; the second sketches the European leaders, while the third volume is devoted chiefly to American divines, but contains notices of a few eminent missionaries, like Schwartz, Henry Martyn, and Judson. These stories of God’s best saints in his Church Universal, are

stimulating and helpful every way. We wonder how such comely volumes, which are sold separately, can be sold at the low price of \$1.50 each.

The Shorter Epistles: namely, of Paul to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon; also, of James, Peter, and Jude. By Rev. HENRY COWLES, D. D. 12mo. pp. 500. D. Appleton & Co., New York. 1879.

The commentaries of Dr. Cowles upon the Old Testament, have been heretofore warmly commended in this magazine, and frequent communications from missionaries in the field have referred to their high appreciation of these aids to the understanding of the Scriptures. The present volume is like its predecessors in form, and will be welcomed by all who love a simple and practical exposition of the Word of God. Dr. Cowles has generously contributed one hundred and fifty copies of the work for the use of those on mission fields, and we are sure that the gift will be highly appreciated, not more because of gratitude to the giver than because of the intrinsic value of the book.

The Mohammedan Missionary Problem. By Rev. HENRY H. JESSUP, D. D., pp. 138. Philadelphia. Presbyterian Board of Publication. 1879.

This little book contains the substance of several addresses which Dr. Jessup delivered while in this country, and presents in brief and attractive form a view of the Mohammedan world, what the faith of Islam is and its results, and what is probably to be its future. Dr. Jessup's twenty-one years in Syria have made him an authority upon the matters of which he here treats, and a more interesting subject it would be hard to find.

An American Dictionary of the English Language. By NOAH WEBSTER, LL. D. Thoroughly revised and greatly enlarged and improved, by CHAUNCEY GOODRICH, D. D., and NOAH PORTER, D. D. New Edition, with Supplement. pp. 1852. Springfield, Mass., G. & C. Merriam. 1880.

This work is here mentioned not for the sake of readers in America, who may be presumed to know about it, but rather for the sake of missionaries and others in foreign lands, with whom Webster's Dictionary has heretofore been in great demand. We are half sorry to tell them that they did not "get the best," for here is a better. This last edition is a revision of the Pictorial "Unabridged," with many additions, among the most valuable of which, as it seems to us, is a Pronouncing Biographical Dictionary which gives a brief note concerning ten thousand noteworthy names. The work is a monument of modern learning and art.

Outline Missionary Series, China. By J. T. GRACEY. Published by the author. Dansville, N. Y. 1879.

This small pamphlet of sixty-four pages is the first of a proposed series, the design of which is to give in brief form the facts concerning the mission fields of the world, not confining attention to the work of any one society or church. This sketch of China contains in a succinct form a great many facts about the extent, history, and religions of the Empire, with only briefest accounts of efforts to plant Christianity. The author of this sketch was once a missionary, and is now the missionary editor of the *Northern Christian Advocate*. He knows how to present facts so that they shall not be dry, and we shall welcome his series of sketches as helpful in making known popularly the claims and the successes of missions.

BOOKS RECEIVED.

- Biblical Things not generally Known.* A collection of Facts, Notes, and Information concerning much that is rare, quaint, obscure, and little known in relation to Biblical Subjects. pp. 379. Dick & Fitzgerald. New York. 1879.
- Ingersoll and Moses.* A Reply. By Rev. S. S. CURTISS, D. D. With Notes and Appendices. pp. 118. Jansen, McClurg, & Co. Chicago. 1880.
- Gleanings from the Natural History of the Ancients.* By Rev. W. HOUGHTON, F. L. S. Illustrated. pp. 252. Cassell, Petter, Galpin, & Co. London, Paris, and New York.
- A Man every Inch of him; or, the Story of Frank Fullerton's School-Days.* By J. JACKSON WRAY. Cassell, Petter, & Galpin.
- Little Hinges.* By MADELINE BONAVIA HUNT. Illustrated by M. E. EDWARDS. Cassell, Petter, & Galpin.

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

- For a blessing upon the new effort to plant a mission in Central Africa, and for those recently appointed to this mission, and their families (page 2).
- For the success of the efforts to secure full religious liberty in Austria (page 2).
- For men for missionary fields. At the Annual Meeting of the Board it was suggested that this be made a special topic for the next day of fasting and prayer for colleges and theological seminaries. (See *Missionary Herald* for November last, page 434.)
- The last Thursday of January is the appointed day of prayer for colleges.

ARRIVALS.

- October 10. Miss Anna Y. Davis, at Kobe, Japan.
- October 30. Rev. Lyman S. Crawford and wife, at Manisa, Western Turkey.
- November 7. Rev. Robert Chambers and wife, and Rev. William N. Chambers, at Erzroom, Eastern Turkey. They were accompanied by the Misses Ely, on their way to Bitlis.

DEATHS.

The Rev. Sherman Hall, who died at Sauk Rapids, Minn., August 31, was for some years a missionary of the American Board among the Ojibwa Indians.
 Mrs. Andrew Johnstone, who died at Honolulu, October 5, went to the Sandwich Islands in 1831, and was connected with the secular concerns of that Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see December "Herald"	1,247	41
Coral, Mich. L.		5 00
Seima, Ala. 1st Cong. ch.		3 15
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		\$1,255 56

DONATIONS RECEIVED IN NOVEMBER.

MAINE.	
Cumberland county.	
Scarborough, Cong. ch., A friend,	33 00
Lincoln and Sagadahoc counties.	
Bath, "— unto God the things	
which are God's,"	5 00
Penobscot county.	
Brewer, 1st Cong. ch. and so.	5 87
Hampden, Cong. ch. and so.	4 67
	10 54
Piscataquis county.	
Dexter, Cong. ch. and so.	3 00
Union Conf. of Churches.	
Otisfield, Cong. ch. and so. 11.03;	
Sally Spurr, 2.33;	13 41
No. Waterford, D. Warren,	30 00
So. Bridgton, Cong. ch. and so.	10 00
	53 41
York county.	
Biddeford, 2d Cong. ch. and so.	13 63
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	118 58
NEW HAMPSHIRE.	
Coos county.	
Berlin, Cong. ch. and so.	2 75
Gorham, Cong. ch. and so.	2 75
Lancaster, Cong. ch. and so.	10 00
	15 50
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Mason, Cong. ch. and so.	9 00
Merrimac county Aux. Society.	
Hopkinton, Cong. ch. and so.	18 50
Warner, Sarah A. Sargent,	2 00
	20 50
Rockingham county.	
Candia, Cong. ch. and so.	25 00
Deerfield, Cong. ch. and so.	18 00
	43 00
Sullivan county Aux. Soc. N. W. God-	
dard, Tr.	
Claremont, Cong. ch. m. c.	5 83
Croydon, John Cooper,	1 00
Meriden, Cong. ch. and so.	35 00
	41 83
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	129 83
Legacies. — Milford, Mrs. Josephine	
M. Ellis, by G. A. Ramsdell, Ex'r	
(prev. rec'd, 3,000),	3,509 81
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	3,639 64
VERMONT.	
Addison county.	
Bridport, Cong. ch. and so.	67 00
Orwell, Cong. ch. and so. 30; —, 10;	40 00
Vergennes, Cong. ch. and so.	25 00
	132 00
Bennington county.	
Dorset, Cong. ch. and so.	22 40
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Cabot, Cong. ch. and so.	8 00
Lyndonville, Cong. ch. and so.	3 44
	11 44
Chittenden county.	
Jericho, 2d Cong. ch. and so.	17 07
Orleans county.	
Derby, Cong. ch. and so.	13 00
North Craftsbury, Cong. ch. and so.	16 00
	29 00

Rutland county.	
Tunmouth, An aged widow's mite,	35
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Plainfield, Cong. ch. and so.	4 49
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Cent. ch. m. c.	23 65
	<hr/>
	240 40
Legacies. — Brattleboro, Mrs. H. M.	
Linsley, by C. F. Thompson, in part,	67 50
	<hr/>
	307 90
MASSACHUSETTS.	
Barnstable county.	
East Falmouth, Cong. ch. m. c.	5 43
Hatchville, Mrs. A. Chadwick,	20 00
	25 43
Berkshire county.	
Monterey, Cong. ch. and so.	7 00
New Boston, Cong. ch. and so.	9 26
Pittsfield, Mrs. Phineas Allen, 50;	
James H. Dunham, 25; A young	
friend, 2;	77 00
Sheffield, Cong. ch. and so.	7 00
South Egremont, Cong. ch. and so.	25 00
	125 26
Bristol county.	
Easton, Ev. Cong. ch. and so.	37 00
Taunton, Trin. Cong. ch. and so.	100 00
	137 00
Essex county.	
Lawrence, Eliot ch. and so. 29.40;	
m. c. 6.39;	35 79
Essex county, North.	
Amesbury, Cong. ch. and so.	10 00
Georgetown Memo. ch. and so.	31 11
	41 11
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Danvers, 1st Cong. ch. and so. to	
const. E. A. H. GROVER, H. M.	100 00
Franklin co. Aux. Society. William F.	
Root, Tr.	
Ashfield, Cong. ch. and so.	52 00
Conway, Cong. ch. and so.	93 01
Erving, Cong. ch. and so.	2 00
Greenfield, 2d Cong. ch. and so.	25 84
Montague, Cong. ch. and so.	25 00
	197 85
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 3d Cong. ch.	1 44
East Granville, Cong. ch. and so.	23 00
Longmeadow, S. C. Booth,	10 00
Springfield, 1st ch. 49.75; South ch.	
Mrs. S. E. Cooley, 25; Hope ch.	
9.18; Zephaniah, 3; 14-17, 61.67;	145 60
Westfield, 1st ch. (of which 75 from	
N. T. Leonard, for East. Turkey),	261 51
	441 55
Hampshire county Aux. Society.	
Chesterfield, Cong. ch. and so.	2 00
Goshen, Cong. ch. and so.	12 85
Hatfield, Cong. ch. and so.	46 50

Northampton, W.,	100 00
West Chesterfield, Mrs. Richard Clarke,	3 00—164 35
Middlesex county.	
Auburndale, Cong. ch. and so. 932; m. c. 24.26;	956 26
Holliston, Cong. ch. and so.	139 92
Hopkinton, Cong. ch. and so.	193 11
Lexington, Hancock ch. and so.	13 28
Maplewood, Free Christian ch.	1 55
Marlboro, Un. ch. and so.	100 00
Melrose, Ortho. ch. and so.	10 33
Newton Centre, 1st Cong. ch. and so.	74 76
Reading, James M. Carleton,	5 00
Somerville, Prospect Hill ch. m. c. 7.54; Franklin St. ch. m. c. 7.20;	14 74
Stonham, Cong. ch. and so.	21 63—1,530 58
Middlesex Union.	
Ashby, Cong. ch. and so.	6 35
Littleton, Cong. ch. and so.	34 52—40 87
Norfolk county.	
Braintree, 1st Cong. ch. and so. 9.50; La. Pales. Miss. Soc. 5;	14 50
Brookline, E. P.	5 00
Canton, Ev. ch. and so.	38 23
Grantville, Cong. ch. and so.	19 35
Norfolk, Cong. ch. and so.	4 09
South Braintree, Cong. ch. and so. m. c.	4 53
South Weymouth, 2d Cong. ch. with other dona. to const. ALLEN VINING, H. M.	56 00
Wollaston Heights, Cong. ch. and so.	5 33
Wrentham, 1st Cong. ch. and so.	25 26—172 29
Plymouth county.	
Middleboro, 1st Cong. ch. and so.	8 52
Suffolk county.	
Boston, Immanuel ch. 300; Central ch. m. c. 61.42; Union ch. m. c. 2.51; S. D. Smith, 150; Mrs. Bur-rill, 5;	518 03
Chelsea, Central ch. and so.	22 52—541 45
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Sterling, Cong. ch. and so.	3 48
West Boylston, Cong. ch. and so.	47 52
Worcester, Mrs. Oliver Tra-k,	10 00—61 00
Worcester co. South Conf. of Ch's. Wil-liam R. Hill, Tr.	
Millbury, 2d Cong. ch. and so.	64 05
	3,687 10

<i>Legacies.</i> —Monson, Andrew W. Por-ter, add'l, of which 500 for Papal Lands, by E. F. Morris, Ex'r (prev. rec'd, 8,250, of which 1,500 for Papal Lands),	2,750 00
Newburyport, Miss Abigail Coffin, by P. H. Lunt, Ex'r,	100 00
Williamstown, Mrs. Lucy Young, by Mrs. Lucy C. Lincoln, adm'x,	1,800 00
	8,337 10

RHODE ISLAND.

Central Falls, Cong. ch. and so.	72 82
Providence, Union Cong. ch.	57 00
Slatersville, Mrs. C. Hadfield, by Rev. C. R. Fitts,	2 00—131 82

CONNECTICUT.

Fairfield county.	
Greens Farms, Cong. ch. and so.	74 56
Norwalk, 1st Cong. ch. and so.	200 00
Wilton, Cong. ch. and so. m. c.	2 85—277 41
Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so.	50 88
East Hartland, Cong. ch. and so.	7 26
East Windsor, Semantha Wells, to const. Rev. A. S. CHASE, H. M.	50 00
Glastenbury, 1st Cong. ch. and so.	225 00
Hartford, Pearl St. Cong. ch. and so. 741.39; George E. Taylor, 70 c.;	742 09
Simsbury, Cong. ch. and so. to const. Rev. Wm. D. McFARLAND, H. M.	50 00
Suffield, 1st Cong. ch. and so.	20 95—1,146. 18
Litchfield co. G. C. Woodruff, Tr.	
Cornwall, 1st Cong. ch. and so.	29 00
Litchfield, Cong. ch. and so. 38.75; L. M. 3;	41 75

New Milford, 1st Cong. ch. and so.	268 35
New Preston, Village Cong. ch. and so.	40 00
North Canaan, Cong. ch. and so.	23 61
Watertown, Cong. ch. and so. 52.02; John De Forest, 100;	152 02
Winchester, Cong. ch. and so.	11 32—566 05
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	6 51
Chester, Cong. ch. and so.	33 50
Essex, 1st Cong. ch. and so.	26 11
Middlefield, Cong. ch. and so.	45 00
Middle Haddam, 2d Cong. ch. and so.	5 00—116 12
New Haven co. F. T. Jarman, Agent.	
Cheshire, A friend,	20 00
New Haven, 1st Ch. 404.67; Ch. of the Redeemer, add'l, 157; College St. ch. 101.95; 3d ch. 30.38; North ch. m. c. 5.75; Mrs. Maria Perit, 20;	719 75
North Haven, Cong. ch. and so.	72 00
South Britain, Cong. ch. and so.	43 70
Wallingford, Cong. ch. and so.	63 00
Waterbury, _____,	1 00—924 45
New London co., L. A. Hyde and L. C. Learned, Tr's.	
Goshen, Cong. ch. and so.	88 90
Hanover, Cong. ch. and so.	27 00
New London, 1st Ch. of Christ,	17 04
Norwich, 2d Cong. ch. and so.	152 09—285 03
Tolland county, E. C. Chapman, Tr.	
Ellington, Cong. ch. and so. to const. HENRY BEEBE, H. M.	113 65
Gilead, La. Asso'n, 35.50; Gent's Asso'n, 39;	74 50
Tolland, Cong. ch. and so.	5 10—193 25
Windham county.	
East Woodstock, Cong. ch. and so.	21 75
Westford, Cong. ch. and so.	8 00—29 75
	3,538 24

<i>Legacies.</i> —Cornwall, Hannah D. Cole, by George H. Cole, Ex'r,	100 00
New Britain, Robert E. Case, by V. B. Chamberlain, Ex'r,	350 00
	3,988 24

NEW YORK.

Binghamton, 1st Cong. ch. and so.	92 45
Brooklyn, Plymouth ch. and so.	305 20
Buffalo, R. W. B.	250 00
East Bloomfield, Cong. ch. and so. (12 for Papal Lands),	24 05
Flushing, 1st Cong. ch. and so. (for Papal Lands),	11 25
I'ishkill on the Hudson, C. M. Kittredge,	25 00
Jamesport, Cong. ch. and so.	10 00
New York, Harlem Cong. ch. and so. 22.08; A friend, through Rev. Dr. Cheever, 100; H. R. Munger, 50;	176 08
J. M. Andreini, 4;	
Owego, Cong. ch. and so. 25; A friend, 50;	75 00
Pekin, Abigail Peck,	25 00
Pompey, Mrs. L. Childs,	5 00
Rochester, Plymouth ch. and so. 67;	
Lucina Chapin, 10;	77 00
Schenectady, A friend,	5 00
Southampton, A friend,	1 00
Upper Reed Hook, Mrs. F. Elting,	10 00—1,182 09

<i>Legacies.</i> —Batavia, Phineas L. Tracy, add'l by John F. Lay, Trustee,	114 00
	1,296 09

NEW JERSEY.

Bricksburg, Presb. ch. m. c.	9 52
Montclair, 1st Cong. ch. and so.	322 26
Princeton, P. R.	10 00—341 78

PENNSYLVANIA.

Blossburg, Welsh Cong. ch. and so. (of which 1 from Mrs. M. Rees),	11 70
Gould Town, Cong. ch. and so.	3 50
Jeffersonville, FRANCIS WHITING, to const. himself H. M.	100 00
Pittsburg, Penn. Synod of Cumb. Presb. ch.	20 70—135 90

TENNESSEE.

Greeneville, Robert M. McKee, 10 00

WEST VIRGINIA.

Charleston, Rev. Lyman Whiting, D. D. 3 05

TEXAS.

San Antonio, Mrs. John Vance, 5 ;
S. M. N. 1.50 ; 6 50

OHIO.

Bellevue, Elvira Boise, 25 ; S. W.
Boise, 20 ; 45 00
Brownhelm, Cong. ch. and so. 22 30
Cincinnati, Seventh St. ch. and so. 79 90
Delaware, Welsh Cong. ch. and so. 10 00
Hubbard, Welsh Cong. ch. and so. 3 00
Kent, Cong. ch. and so. 17 52 ; 1st.
Cong. ch. an. int. on \$1,000 from
Austin Williams, dec'd, 70 ; 87 52
Marietta, 1st Cong. ch. and so. 150 00
Milan, Presb. ch. 10 61
Ravenna, Cong. ch. and so. 36 38
Sugar Creek, Welsh Cong. ch. and so. 7 55
Tallmadge, Cong. ch. and so. 4 55
West Williamsfield, Cong. ch. and so. 15 35—472 16

INDIANA.

Terre Haute, Mary H. Ross, with other
don. to const. Rev. JAMES RICH-
MOND, H. M. 10 00

ILLINOIS.

Beardstown, Cong. ch. and so. 30 00
Chicago, Union Park ch. and so. 688 78
Elmwood, K. H. Reed, 15 00
Galesburg, 1st Cong. ch. and so. 100 00
Highland, Cong. ch. and so. 10 00
Marseilles, 1st Cong. ch. and so. 5 84
Molino, Cong. ch. and so. 44 80
Morris, Cong. ch. and so. 27 07
Oneida, Cong. ch. and so. 39 04
Payson, Cong. ch. and so. 30 00
Quincy, 1st Un. Cong. ch. 26 90
Roscoe, Mrs. A. A. Tuttle, 2 50
Sheffield, C. M. D. 2 00—1,021 93

MICHIGAN.

Alpena, Mrs. Maria B. Field, 9 90
Charlotte, 1st Cong. ch. and so. 51 65
Chelsea, 1st Cong. ch. and so. 10 00
Detroit, 1st Cong. ch. and so. m. c. 8 00
East Johnstown, Cong. ch. and so. 4 00
Muskegon, 1st Cong. ch. and so. m. c. 21 02
Pentwater, Cong. ch. and so. m. c. 11 00
St. Clair, Cong. ch. and so. extra, 12 26
Union City, A friend, 100 00—227 83*Legacies.*— Battle Creek, Mrs. Betsey
Barnes, by Wm. P. Clark, Adm'r, 499 00
East Saginaw, Charles W. Wilder,
by N. H. Culver, Adm'r, in part, 100 00
Troy, Elmathan Judd, by E. W. Peck,
adm'r, 250 00
— 1,076 83

MISSOURI.

Bevier, Welsh Cong. ch. and so. 8 54
No. Springfield, Miss M. E. Brown, 1 15—9 69

MINNESOTA.

Mankato, Cong. ch. and so. 5 86
Minneapolis, Plymouth ch. 20.10 ; A
friend in do. 5 ; 25 10
Waseca, 1st Cong. ch. and so. 15 73—46 69

IOWA.

Anamosa, W. S. Benton, 100 00
Maquoketa, Mis. Soc. of Cong. ch. 24 91
McGregor, Cong. ch. and so. to const.
Rev. C. F. CLAPP, H. M. 50 00
Muscatine, Ger. Cong. ch. and so. 3 10
Newton, Cong. ch. and so. 16 25
Pine Creek, Ger. Cong. ch. and so. 3 00
Red Oak, Cong. ch. and so. 8 00
Strawberry Point, Cong. ch. and so. 4 30
Wittensburg, Cong. ch. and so. 15 73—225 29

WISCONSIN.

Black Earth, Cong. ch. and so. 4 50
Delavan, Cong. ch. and so. 23 75
Durand, Cong. ch. and so. 10 00
La Crosse, 1st Cong. ch. and so. 45 07
Watertown, Cong. ch. and so. 10 05—93 37

KANSAS.

Atchison, Cong. ch. and so. 30 00
McPherson, Cong. ch. and so. 2 00
Millwood, Charles S. Foster, 35 00—67 00

OREGON.

Forest Grove, Cong. ch. and so. 12 75

DAKOTA TERRITORY.

Vermillion, Cong. ch. and so. 4 75

CANADA.

Province of Quebec.
Montreal, Rev. Henry Wilkes, D. D. 10 00FOREIGN LANDS AND MISSIONARY
STATIONS.England, Liverpool, J. Q. (of which 25 for
Indian missions), 50 00
Japan, Kobe, De Witt C. Jencks, 224 75

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*For outfits and traveling expenses of
Misses Stone, Hamlin, Williams,
Bingham, and for traveling expenses
of Miss H. Parsons, 3,566 47
For school building for Miss Closson at
Talas, 2,200 00
For house for Miss Proctor at Ooria, 523 00—6,594 47FROM WOMAN'S BOARD OF MISSIONS OF
THE INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,
Treasurer,

750 50

FROM WOMAN'S BOARD OF MISSIONS OF
THE PACIFIC.Mrs. R. E. Cole, Oakland, California,
Treasurer.

500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. s. s. 20 00

NEW HAMPSHIRE.—Concord, Mission Help-
ers, South ch. 30, for pupil at Harpoot, care
H. N. B.: 30 for pupil at Ahmeduggur,
care R. A. H. = 60 ; New Boston, Presb.
s. s. 20 ; 80 00

VERMONT.—Plainfield, Three little children, 5 31

MASSACHUSETTS.—Arlington, Un. s. s. 3 33

NEW YORK.—Smyrna, s. s. Miss. Soc. of 1st
Cong. ch. (of wh. 60 for scholar at Harpoot)
to const. A. K. DIXON and D. L. SWEET,
H. M. 200 00

OHIO.—Columbus, Welsh Cong. s. s. 5 00

ILLINOIS.—Bradford, Infant class, 2 ; Lee
Centre, Infant class, 3 ; Chicago, Class in
Tabernacle s. s. 12 ; Infant class, U. P. s. s.
8.31 ; 25 31IOWA.—Newton, Cong. s. s. 3.18 ; Woodbine,
Whitesboro, s. s. 3.21 ; 6 39

WISCONSIN.—Milwaukee, Spring st. s. s. 20 00

COLORADO.—Denver, George Ford, for boy
in Siroot, 30 00

390 54

Donations received in November, 20,237 01
Legacies " " " 9,640 31

\$29,877 32

Total from September 1st to November
30th, Donations, \$54,678.03 ; Legacies,
\$14,990.86 = \$69,668.89.

FOR YOUNG PEOPLE.

WHAT YOUNG PEOPLE CAN DO.

Do young people know how much they can do to help forward the missionary work in heathen lands? They may learn something about their ability from what they have done. The first time the children were specially asked by the American Board to help carry the gospel of Jesus to pagan lands was in 1856, when a vessel was needed to take missionaries and supplies for them to the islands of Micronesia. An appeal was then made to children for \$12,000 to build the "Morning Star." That was thought to be quite a sum for them to raise, but they raised it so easily that they did not know when to stop, and their offerings for this purpose amounted to over \$28,000. When this work was done, the children were asked to help support schools in heathen lands, and so began what is called the "Mission School Enterprise." For this object they gave in 1858 the sum of \$9,256.13, and reached their largest donation ten years after, in 1868, when they gave a little more than \$19,000. Since that time there has been a steady falling off of their gifts to this object, so that this last year they amounted to only \$4,132.84.

But notwithstanding this recent decrease, it is no small sum that the children have raised during these twenty-two years for the Mission School Enterprise. It amounts to \$220,223.13; and if we add to this the sum they have raised for the two "Morning Stars" (\$37,387.82), it makes their gifts to the American Board reach the goodly figure of \$257,753.88. Think of it! Over a quarter of a million of dollars contributed in little sums, by young people, within these few years, for carrying the gospel to the heathen.

Though this is a large sum, and though it has done a vast amount of good, it is not, after all, a great deal among so many young people. What was given last year averaged only about one cent to each scholar in our Sunday-schools. It is good to know that many of the children and youth are connected with mission circles, and contribute through their "Willing Hands" or "Cheerful Workers" societies. But there are hosts of young people in our Sabbath-schools who give nothing to this blessed work. Read what is said about it on the next page, and see if you would not like to give something yourself, and to stir up others to give to these Mission Schools.

In order to encourage Sabbath-schools to contribute to this enterprise, so helpful to the missionary work among the heathen, some pages from this Young People's Department of the *Missionary Herald* will be issued as a *Mission Quarterly*, and every Sabbath-school or person sending \$10.00 to the Treasurer of the American Board for the Mission School Enterprise, shall receive freely forty copies each quarter for the year 1880.

How many Sabbath-schools will accept this offer?

MISSION SCHOOLS.

IN all heathen nations education, where there is any, is confined to the few. Especially is it denied to women. In many lands it was supposed that women *could* not learn; in others it was thought it would spoil them if they knew anything. Dr. Jessup tells us of a Syrian Moslem whom he asked to send his girls to school, but who sneeringly answered: "Educate *a girl!* You might as well attempt to educate *a cat!*" If that Moslem is alive now he may see, any day, hundreds of Mohammedan girls at school in his city of Beirut. And wherever the gospel goes there the children of both sexes are brought into schools. Here is a picture of Hindu girls, just such a gathering as may be seen in scores of Christian schools in India.



HINDU GIRLS AT SCHOOL.

WHAT MISSION SCHOOLS DO.

They teach, of course, the various branches of learning, but they teach the Bible and religious truth very much more than is done in our schools. The scholars are told at first that the Christian teachers came to them to lead them to Christ and to make them intelligent and useful Christians. This is what the schools are for, not to make learned men and women, but rather Christian wives and mothers, Christian teachers and preachers. And this they are doing grandly. A Turkish pasha, when addressing a girls' school, told the scholars that when they went back to their homes in the villages they must make the people say, not, "a girl has come," but rather, "a school has come." These girls, taught in mission schools, are becoming teachers wherever they go. One of the missionaries in Turkey writes of a scholar from the Constantinople Home, who left the Home, and nothing was heard about her for a long time. One day there came word from a village among the mountains, which the mis-

sionaries had known little or nothing about, that there were quite a number of Protestants there. And when they went to inquire about the village they found that this company of believers grew out of a school, and that the school was started and taught by this Christian girl from the Constantinople Home, who was lost sight of, and who had conducted it without aid from, or the knowledge of, any one. So everywhere those who are taught become teachers. Thirty-four Girls' Boarding Schools are under the care of the American Board, and in them over twelve hundred young women are preparing for usefulness, either in Christian homes or as teachers. When the Girl's School at Erzroom, represented below, was first opened some ten years ago, it was thought a shame



MISSION SCHOOL AT ERZROOM.

for large girls to go to school. But a great change has already taken place, and all through Eastern Turkey, as well as in other parts of the world, the people are asking for schools. Nearly twenty-seven thousand persons, young and old, are under instruction in Africa, Turkey, India, China, Japan, and Micronesia, in connection with the missions of the American Board.

TRAINING SEMINARIES.

What is most needed to bring the heathen to Christ, next to God's Holy Spirit, is native preachers of the Gospel. The first care of our missionaries is

to secure and instruct young men of promise. This is done in station classes and training schools; then must follow colleges and theological seminaries.



MISSION COLLEGE, JAFFNA, CEYLON.

More than thirty institutions of this kind are maintained by the Board, with, over nine hundred pupils. Not all of these pupils, but a large portion of them.

will become preachers to their countrymen. In the three mission colleges, one of which is represented on the opposite page, students are preparing to be heralds of Christ's cross to those who know him not.

HOW YOUNG PEOPLE CAN HELP.

These schools do not cost as much as schools do in the United States. A recent letter from India speaks of a school-house which is to cost but \$20. There has just been a call for \$800 to establish eight high schools in Eastern Turkey, and we were proposing to ask the Young People to give this amount, but a Christian gentleman who noticed the call thought he could not miss the chance for so good an investment, and he has engaged those eight schools for 1880. Perhaps, by early application, one of these schools might be secured after next year. But there is enough to be done now. Other schools are to be helped, and many of the scholars who are preparing to be preachers are so poor that they cannot remain at their studies unless aided. It takes only \$30 or \$40 a year to maintain one of these young men. To assist these students, to open native schools, and provide teachers, is the object of the Mission School Enterprise of the American Board. To this object all Sabbath-schools are invited to contribute. These schools are the seed out of which a great harvest has been gathered, and yet a greater harvest is to grow. Who will help maintain them? You have only to send the money to the Treasurer of the American Board, stating in what mission you desire to aid a school or a scholar.

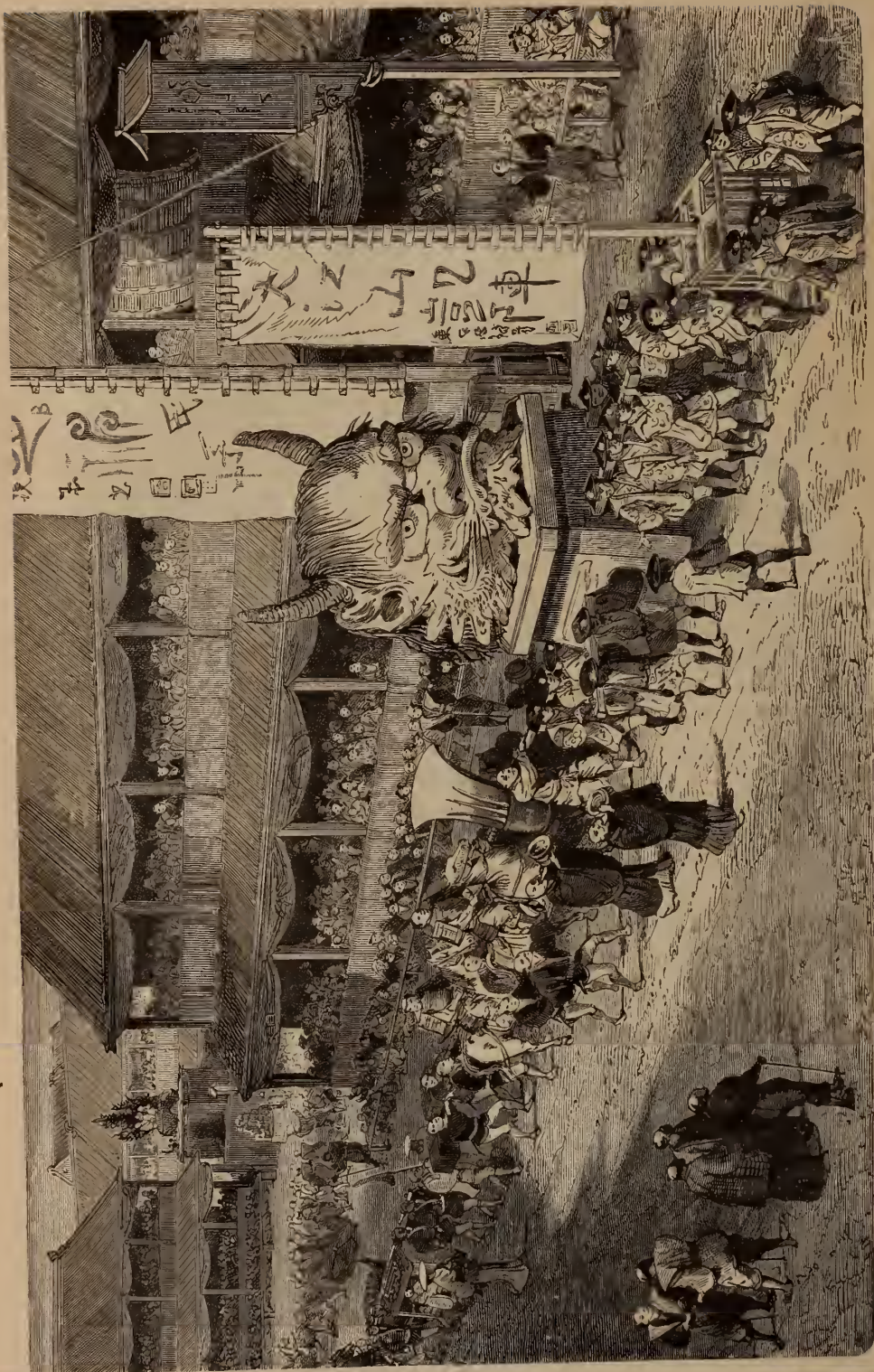
FROM JAPAN.

HOW SUNDAY IS REMEMBERED.

REV. W. W. CURTIS, one of the missionaries at Osaka, Japan, has written a letter, descriptive of scenes in that land, which we are sure will interest all young people. In reading what he says about the way the Japanese break the Sabbath, it should be remembered that it is only a few years since they knew anything about the Sabbath. The day is noticed by the people generally, not because they wish to pay any regard to the command of the Christian's God, but solely because they have learned that it is best to rest from labor one day in seven. Yet, as will be seen, they do not rest. Mr. Curtis says:—

“How different the Sabbath here from that at home! Here it is a holiday to government officers, but with the townspeople it is different in no respect from other days. Not infrequently, as I return from our Sabbath evening meeting, I find the street almost impassable from the crowds that throng it, for it is turned into an open air bazaar. People have come from other parts of the city and spread out their wares on either side of the street, which is brilliantly illuminated with torches, candles, and smoking kerosene lamps.

“Occasionally I find a section of the city, or a street, illuminated with the Japanese lanterns, two or three feet in length. It is in honor of some god, or some temple. Once a year the whole city is thus illuminated in honor of the birthday of the Emperor, the Son of Heaven, as he was formerly supposed to be. Or it may be that from our home in the Foreign Concession, on Sunday nights, after we have gone to rest, we hear the noise of gongs and drums, and flutes



PROCESSION OF SAINT MIOJIN AT TOKIO.

and bells, and we look out upon a procession of boats on the river, all decorated gaily, and lighted up. Painted girls, acting as priestesses, are making the music, while priests and people are saki-drinking and merry-making."

A GALA PROCESSION.

Mr. Curtis gives an account of one of the many processions of which the Japanese are so fond. Whenever they would make merry, they seem at once to fall into line and march somewhere. The picture opposite is of a procession somewhat similar to that here described, and is a better picture than the one we gave of the same scene last year. Mr. Curtis writes : —

"The other day a procession passed our door, which you, perhaps, would like to hear of. We heard a din, a Babel of voices, growing louder and louder, and on going to the door saw a crowd approaching, composed largely of boys between five and ten years of age, though some men were among them. The first fifty or more were dressed in uniform colors, a suit of red and white in squares of about an inch and a half, the red being the dominant color, looking, indeed, like circus clowns. Judging from the bills that, in America, used to be



JAPANESE SCRIBE.

stuck up in every possible place. (They didn't let me go to circus when a boy, and I can't say from actual observation how clowns are dressed.) Each person had a cloth tied around his head, with apparently a paper stuck in it, and a paper fan in his hand. They were dancing along, striking their hands, or perhaps each other, with the fan, and singing and chatting. The men especially were cutting up queer antics. Some of the boys had bells hung to their girdles. Then came a lot of older persons, dressed in blue and white garments. Perhaps there were a hundred and fifty in all. Last of all came a triumphal car, a miniature temple, or shrin , with a man in it. They were having a jolly time altogether.

“And what was it all about? I don’t know exactly, only it was some sort of a Shintoo religious festival connected with a new temple now being built in the heart of the city. It was a religious performance of the children, and I should think is about as near as the heathen come to a Sunday-school picnic.”

A CHANGED SON AND CHANGED FATHER.

Among the persons who united with Osaka church last summer was a renowned Japanese physician. This is the story Mr. Curtis tells of the way in which he and his household became Christians:—

“This physician had two boys, the oldest being a troublesome fellow; decidedly a bad boy. When about thirteen years old he ran away from home. The father turned to the Christians, with whom he had become somewhat intimate, for advice. They said: ‘Send the boy to the Christian school in Kioto. If he learns of *“this way,”* his heart may become changed, and he become a good boy.’ So his father sent the boy there, and sure enough, he became another boy—gentle and good, and his father was sure that a religion that could work such a change is worth having. He attended church more regularly himself, had Christians come and hold meetings in his house, and teach him, his wife, his children, his servants, and now they all believe.”

How clearly does this story show the value of these mission schools to which the young people in our Sabbath-schools are asked to contribute. They not only save the children, but they attract and save the parents also.

JAPANESE CARRIAGES.

A few years ago there was not in all Japan such a thing as a wheeled carriage. Perhaps one reason was that there were few animals to draw wagons, had there been any. Some dozen years ago an Englishman in Japan fastened



A JAPANESE JINRIKISHA.

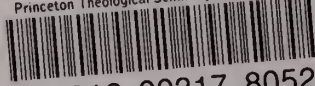
an arm-chair on a pair of wheels, and employed a coolie to draw him about. The Japanese caught the idea at once, and constructed carts with two wheels, like the one here represented, calling them jinrikishas. These carriages are now found in all the principal cities of Japan, and furnish a very ready and comfortable mode of traveling.

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